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TEACHING STRATEGIES FOR ASIAN CULTURAL STUDIES IN THE SENIOR HIGH SCHOOL.

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THIS CURRICULUM GUIDE FOR USE WITH HIGH SCHOOL STUDENTS PROVIDES A DETAILED COURSE OF STUDY THAT INTERPRETS THE FAR EAST'S HISTORICAL AND CULTURAL CONCEPTS, PROBLEMS, AND ACHIEVEMENTS. THROUGH AN INTERDISCIPLINARY APPROACH, THIS STUDY IS DIVIDED INTO UNITS ON (1) INDIA AND PAKISTAN, TREATING HUMAN RESPONSES TO ENVIRONMENT, THE ECONOMY AND EARLY HISTORY OF INDIA, MAHATMA GANDHI, AND PROBLEMS OF INDEPENDENCE, AND (2) CHINA AND JAPAN, DISCUSSING CULTURAL RESPONSES TO ENVIRONMENTAL INFLUENCES, THE GROWTH OF CHINESE CALLIGRAPHY, AND THE IMPACT OF TRADITION, RELIGION, AND THE VALUE SYSTEM OF THEIR HISTORY AND CULTURE. BOTH UNITS EXAMINE THE CULTURAL CLASHES AND ASSIMILATIONS WHICH FOLLOWED THE EAST-WEST CONTACT. INCLUDED ARE A LIST OF AUDIOVISUAL AIDS, BIBLIOGRAPHIES OF BOOKS, STUDY AND DISCUSSION GUIDES WHICH INTERPRET INSTRUCTIONAL MATERIALS, AND MAPS AND CHARTS WHICH EXPLICATE POLITICAL AND ECONOMIC CONCEPTS. THIS GUIDE IS AVAILABLE (FREE) FROM LEONARD VISSER, BERGEN COUNTY CENTER FOR NON-WESTERN STUDIES, RIVER DELL REGIONAL SENIOR HIGH SCHOOL, PYLE ST., ORADELL, N. J. 07649. SEE ALSO TE 499 995 AND TE 499 981. (JB)

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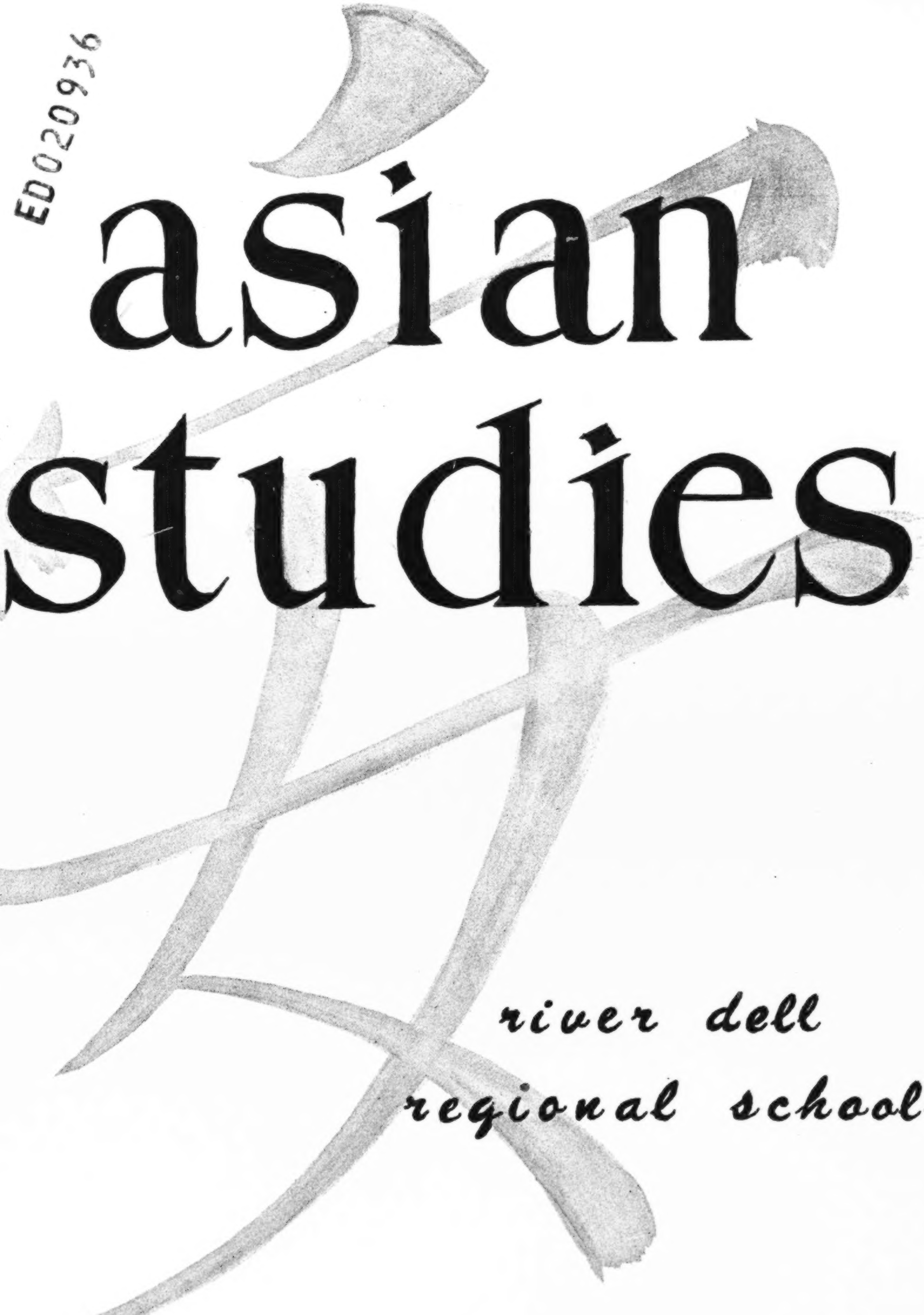

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TEACHING STRATEGIES FOR ASIAN CULTURAL STUDIES IN THE SENIOR HIGH SCHOOL

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**The Bergen County Center for
Non-Western Studies**

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The River Dell Regional Schools
Oradell, New Jersey 07649
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Preface

This project originated as a part of an ESEA, Title III grant to the Social Sciences and Humanities Center of New York City. Interest in the study and teaching of non-Western areas in the public schools of New York, New Jersey, and Connecticut was stimulated through a series of conferences on Asia, Africa, and Latin America, sponsored by the Center.

The teaching strategies presented here were prepared for use in River Dell's senior high history program in cooperation with five Bergen County, New Jersey, high schools. Experienced teachers and department chairmen in each of these schools contributed generous shares of their time and effort in the selection of a bibliography of materials--paperbacks and other books, audio-visual aids, as well as successful teaching strategies employed in their classroom situations. They are deserving of much appreciation for their efforts.

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Much credit for initiating this project and for supplying its motivating force must go to Dr. Wm. Wendell Williams, our Project Director. For advice and consultation, we extend appreciation to River Dell's Curriculum Coordinator, Mr. John Petroccione. To the members of the River Dell Regional School's Board of Education go our thanks for making the project possible.

Leonard Visser
Project Coordinator

Table of Contents

Preface 3
Foreword 5
General Aims 6

India and Pakistan

Concepts 8
Geography, climate, etc. 9
Human response to environment 11

The Indian Village

The use of 8 mm. film loops as a teaching device 13
The use of Gopalpur as a teaching device 21

The Regions of India and Pakistan - a review technique 28

The Early History of the Indian Subcontinent

A suggested approach 30

Mohenjo Daro

Background reading for the teacher 32
Early Historical events outline 39

The Economy of India

A series of problems dealing with the causes of economic stagnation 46
Religion and the Indian economy 50

East-West Contact in History 54
Consequences of British Colonialism 58
The Seeds of Anti-Westernism 60

The Impact of Mahatma Ghandi

His Training and Ideas 62
His Influence outside India 63

The Problems of Independence

Pakistan's Third Five Year Plan 64
A taped interview with India's leaders 69

East and West

A cultural study 77

China and Japan

Introduction 79
Images of Asia 82
Physical environment of China 83

The cultural response to the environment 86

A cultural comparison Shanghai - Charleston 89

A Study of Chinese Culture through Calligraphy 90

The Influence of Religion on Chinese Culture 93

The Impact of Historical Tradition on Chinese Culture 98

Use of the Chinese value system as a means of explaining history 102

China and the West

The Chinese reaction to Western contacts 112

The Opening of China 114, 118

The Chinese Self-image 117

Japan

A series of teaching strategies on Japan, prepared by Mr. Bissett 120

Resources

Speakers 133
Filmstrips 138
Transparencies 141
Prepared Tapes 142
Records 143
Filmloops 144
Films 145
Bibliography 146

FOREWORD

The conventional method of presenting world history has been criticised for a number of reasons: it contributes to the fragmentation of the curriculum into departmental subjects in the high school; it tends to stress western history at the expense of non-western history or to put it another way, it stresses the history of one quarter of the world's population at the expense of the other three quarters; finally there is not sufficient emphasis on the cultural or human aspect of history.

In an attempt to rectify these criticisms, a reorganization of the world history course was deemed desirable at River Dell Regional High School. Such reorganization involves the problem as to what should or should not be included. Our aim is to enrich the course, not necessarily add to its bulk. To mimimize the problem of bulk or scope, we propose to offer a course which stresses important cultural concepts rather than the traditional world history course.

The cultural approach has many advantages over the traditional approach: the teaching of cultural history, when taught in terms of anthropology, art, literature, economics, etc., ceases to be a mere compilation of half-understood facts; it makes possible a higher degree of selectivity; it exposes the participants, that is both teachers and students, to the simultaneous use of all their faculties; finally, it makes possible the enrichment of the teaching and learning experience, by taking the course out of the strict departmental subject and, in a sense, the course becomes interdisciplinary by its very nature.

James Kelly

GENERAL AIMS

In developing a course of study that will eventually include units on Sub-Saharan Africa, the Middle East, Latin America, and Russia, the following general aims are set forth.

1. To develop, within a limited period of time, some understanding of the world's major culture areas.

   Because of the diversity and complexity of the subject, coupled with the time period in which understandings must be developed, the question of selectivity of subject matter must receive prime consideration.

2. To humanize history.

   To emphasize that the study of history is the study of man and his achievements. The uniqueness of man; his cultural achievements and his cultural diversity and similarity are points on which strong emphasis will be placed. To achieve a better understanding of man's cultural accomplishments, it is necessary to develop a course based on an interrelationship of disciplines.

3. To develop an understanding that culture is unique to man.

   Culture is a learned process. It is a process learned in response to environment and history. Since culture is a learned process, it can be altered to suit changing conditions.

4. To develop understanding of concepts such as "underdeveloped."

   The existence and persistence of problems such as "underdevelopment" has many causes. Students should be able to see what part religion, tradition and other factors play in dealing with such a problem. Contrasting the infancy of our own culture with the antiquity of other culture areas should facilitate understanding of the difficulties involved in trying to improve the human condition. It might also be noted that many of the underdeveloped areas are 'rural-minded' cultures in contrast to the 'urban-minded' cultures which characterized the highly developed areas.

5. To understand the origins of hostility toward the West and particularly the U.S.

   Many students have difficulty understanding the source of hostility towards the U.S. at a time when the U.S. exports high quantities of food and other assistance to developing areas. Students should have an opportunity of gaining an insight into self-image of other cultures and to contrast this with some of the images entertained by westerners, particularly in the early part of the century.

6. To involve students and teachers from other disciplines.

Many students have latent talents which can be promoted through demonstrations or activities in class or lecture hall. Use of student talents for such purposes tends to increase a student's self-estimation and facilitates an exchange of ideas and understanding. Faculty members from other disciplines can also be invited when it is felt that their contribution can contribute to a fuller understanding.

UNIT I INDIA AND PAKISTAN

INTRODUCTION

Because of economic aid programs, student exchange programs and American defense commitments in S. E. Asia, the American public is becoming increasingly aware of the importance of India and Pakistan. Although one cannot and need not overlook some exotic aspects of its complex culture, emphasis should be placed on the fact that India is a key nation in South Asian and world affairs. Because of this importance, it is essential that the student should be aided in interpreting the significant forces in India's long and complicated history.

The unit developed here is India and Pakistan. At the end of the unit, the teacher will find a list of materials, such as film strips, slides, and charts for overhead projectors, which are available for use by both teachers and students.

CONCEPTS TO BE UNDERSTOOD

1. The size and importance of India and Pakistan today.
2. One out of every seven persons in the world lives in India.
3. Geography has greatly influenced the history of India and Pakistan.
4. India and Pakistan have had long and complicated histories.
5. Indian and Pakistani cultures represent a response to a particular environment.
6. Hinduism plays an important part in the everyday existence of Indians.
7. How the Indian views the world outside India.
8. How India has moved from a colonial status to an important power in world politics in twenty years (1947-67).
9. Why the birth of modern India and Pakistan (1947) was attended by a terrible toll in human life.

10. The origin and persistence of the Kasmiri question.
11. India's foreign policy is determined in great measure by her domestic problems.
12. The relationship, in India, of the arts, customs and dress to religion.
13. The Indian-Chinese conflict.
14. The mass of people in India live in villages.
15. India, in spite of her present economic situation, is potentially a great industrial nation.

Part I. Physical Features

A. General Aims

1. To show how man has modified his behavior in response to his physical environment.
2. To show how physical environment can set a limit to economic development.
3. To show that culture is a learned process.
4. A cultural process, which is a learned process, can be a force for progress or stagnation.
5. To show how geography has influenced the history and culture of India.

B. Possible Introductory Activities - Films (See selection at end of unit.)

C. Follow-up

Comments

A number of slides and/or overhead charts are available for use in the class for the follow-up.

Following are some concepts that can be illustrated by means of slides or overheads. (It is suggested that students be assigned to illustrate and that each student have an outline map of the Indian sub-continent.)

Basic Facts

1. What do we mean when we refer to India as a country and India as a subcontinent?
    a. Divisions of 1947.
2. Size and shape of Indian subcontinent.
    a. Compare size and shape with United States.
3. Location with respect to latitude and longitude.
    a. Compare location of United States cities with cities near similar latitude in India.
    b. Compare time differences.
4. Compare coastline of United States or Western Europe with that of India.
    a. Number and importance of ports.

D. Geographic Setting

Major geographic regions of the Indian subcontinent

1. Mountainous area of the north - The Punjab
    a. Kashmir and Kulu valleys
    b. Source of 3 major rivers: Brahmaputra, Ganges, Sutlij
    c. Bolan and Khyber passes (the routes of invaders)
2. The Gangetic Plain
    a. East Punjab, Rajasthan, Bihar, West Bengal, Assam
    b. Agriculturally productive because of monsoons
    c. Eastern and Western Ghats, mountain ranges
3. The Deccan Plateau (south)
    a. Rich lands
    b. Bombay, Madras, Pradesh, Mysore, Kerala

4. Rivers
    a. Indus
    b. Ganges
    c. Brahmaputra
5. Other features
    a. Desert areas
    b. Jungle
    c. Tropical and subtropical areas

E. Climate
1. India's variation in climate
    a. Tropical heat of South India
    b. Arctic colds of Himalayas
    c. Seasonal winds and monsoons with dry and rainy seasons
2. Pakistan
    a. West Pakistan
        (1) Semi-arid
    b. East Pakistan
        (2) Heavy tropical rainfall

F. The Human Response to Physical Environment of India
1. Areas of population density
    a. Slides can be used to illustrate the relationship of population density to vegetation, rivers, etc.
    (Since monsoons are an inevitable part of the Indian's life, some discussion is desirable for the purpose of illustrating how people have learned to live with and take advantage of them.)

Major Question: Why are monsoons so important to India's prosperity. (Some students may see the monsoons as purely destructive.)

The discussion should bring out how man has modified his natural environment; how he has learned to do something in response to his environment . . . This is a Cultural Process . . . because it is a learned process.

Conditions	Effects of the Monsoon
Population	Prosperity: When the rains arrive at the right time, crops are usually good.
Population increase Majority of people are farmers.	Famine: When the rains arrive before the warmest season and when they stop too soon, crop failure follows.
Average farm is 5 acres.	a. When the rain arrives too late, the crops die.
Reliance on primitive farming tools.	b. When the rainfall is too heavy, the crops are destroyed by flood.
Regular crop production falls below needs.	c. When the rains fail to appear, the crops wither in the fields.
There are many 'useless' cattle consuming.	

Students should now be led into a discussion on why Indian foreign policy is, in great part, related to its economic problems.

India - The Village

A Major Unit of Optional Sub Units

Since most of the world's people live in villages, an understanding of the nature of village life is important to a study of all non-developed nations. The village in its classic form existed, and to a great extent still exists, in India; thus this unit sets out to use the Indian village and particularly Gopalpur as a model. As presented, the unit envisages the use of four film loops and a paperback anthropological study of a single village in an attempt to take an anthropological view of the village as a ongoing structure of values and relationships developed by a society as a means of meeting needs common to all societies.

A key part of such an approach is to have students develop a list of the essential goals of any society if it is to continue to exist: i.e. provision of organization to assume production of necessities, provision of new members, socialization of the young, structuring of interhuman relations, allocation of roles and statuses, etc. Once the underlying concept is established the various new patterns of values and conduct uncovered in the study can be fitted into a pattern to which the student can relate the old and the new - their own culture and the one under study - since each set of values and conduct fits within a single higher level pattern of abstraction.

Materials - A. R. Beals - Gopalpur: A South Indian Village, Holt Rinehart

8 mm. film loops	#3005	Village Life (4 min.)
	#3003	Use of Labor in Developing Nations (4 min.)
	#3004	Transporation in Developing Nations (4 min.)
	#3002	Development in India (4 min.)
	#3001	Concept of India

International Communications Foundation,
870 Monterey Pass Road, Monterey Park, California.

The teaching strategy as designed includes all of the above materials but is designed to permit options of inclusion and exclusion to fit differences in student groups and time available. If time is limited, the loops might be used independent of the book though this will restrict the reinforcement of parallel use. In either case, the use of the Concept of India loop as an introduction and exercise in use of loops should come first, followed by use of the others with study guides.

The Godalpur book can also be used independently, as indicated in the substrategy, but the use of loops to evolve hypotheses and visual images, which can then be checked for accuracy against the reality of a single village, provides invaluable opportunity for structural analysis.

India - Concept of India

Student Preconceptions

Materials: Film loop: Concept of India (4 min.) International Communications Foundations

This loop is particularly useful for an introduction both to the study of India and the use of the film loop. Many students are so conditioned to visual-oral materials that they neglect to examine the purely visual material presented.

As a first step show the loop once and then ask students to list what they saw. Discuss with them the question of how well their images fit with their own concept of India. Do they find the loop amusing? Why?

Show the loop a second time with stopping periodically to examine individual images presented and ask them what they saw and what there was to see. Make a parallel list of interpretations of the simple images they saw--why did they see only what they did? Effect on what we see of our prior conceptions? i.e.

Single Image	Interpretation
1. Elephant with riders	1. Dress and coloration of pedestrians to indicate population divergences. Fact that they turn and stare at elephant indicates rare sight.
2. Taj Mahal	2. Reminder of Moslem influences in Indian architecture and civilization.
3. Saddhu and Buddhist Monks	3. Importance of religion in Indian life.

By demonstrating their own preconceptions and the availability of additional visual material, students will be prepared for either individual or group use of other loops and visual materials.

Strategy - Use of loops #3005, 3003, 3004, 3002

Each of the loops can be used either with full classes, individuals or small groups; the former can provide for stimulation of ideas if the students are allowed to develop and discuss their hypotheses while the loops are run continuously. This method permits pauses for closer examination at individual option.

1. #3005 - Village Life. If shown to a group which is permitted free discussion during the showing, they can evolve hypotheses which can then provide the rational for use of alternative sources, i.e. Gopalpur to check on their validity. For individuals or small groups a guide sheet permits focusing viewing.

What does the film show about	(student copy) Evidence (blank)	Student Hypothesis about village India
1. Land	Irrigation	
2. Labor and power source	Hand and hoe and bullock	
3. Climate	Low level river and outdoor living	
4. Relations among and between sexes	Separate men's and women's groups and activities	
5. Length of settlement in the area	Old ruins	
6. Importance of religion in life	Two elaborate temples	
7. Patterns of economic activity		
a. type	Wide variety of specialized skills with hand tools in small village.	
b. tools		
c. level of production		
d. market	Village self-sufficiency	
e. degree of economic specialization		
f. self sufficiency		
8. Closeness of connection to society's incrustrean		
9. View of education		

Loop #3003 - Use of Labor in Developing Nations

In contrast to #3005, loop #3003 uses multiple images to carry over a single concept on the view of labor. Instead of a viewing list, the student should be posed three questions and a call to hypothesize.

1. Compare the attitude toward labor with that in the United States with regard to (1) women, (2) hand vs. machine labor.
2. What can you infer from this film about labor in India?
3. Speculate on possible reasons for this view.

At this point if Gopalpue is being used, students could concentrate on validation of the hypothesis developed. In any discussion of modern India, a key question is one dealing with the development of the village and the integration of the village into national economy. Gopalpur considers the idea from the view of the individual village while the final loops view the question conceptually.

Loop #3004 - Transportation in Developing Nations

Use of this loop might be preceded by a discussion of how important transportation would be in terms of development and then a showing of the loop with its images: Bullock cart and a river lord; a city of buses, bullock carts, pedicabs and trucks; a high speed highway crowded with bullock carts and cows, etc. To focus their viewing, they could be faced with five questions to be answered with specific evidence and images from the loop itself and interpret the image for an answer.

Question	Visual Image	Interpretation
1. What is the primary source of motive power in India?		
2. Is Indian transportation completely backward?		
3. Would United States style high speed highways solve India's problems of transportation?		
4. Can you think of any reasons you might send a load in India by bullock cart rather than by truck?		
5. What effect would the transportation pattern have on India as a whole?		

#3002 - Development in India

When American students look at India they see patterns of development much less sophisticated than their own that India seems to be standing still. This loop permits demonstration of their own bias in viewing it. They are asked to make a list dividing images of development and under development as they see it on a single viewing and compare with an Indian's view of change.

List in two columns those things you would classify as evidence of development and those not.

Big power dam

Rural electrification

Factories

Foreign companies

Planning and family planning

Oxcarts and modern sugar cane mill

Factory building built with all hand labor

Bridge with oxcart

Hand spraying of crops

Well with concrete wall

How would an Indian classify these images? Do the two lists differ? Why?

India Village - An anthropological approach

The use of the book Gopalpur, if approached from its own structural viewpoint, permits development of a view of the Indian village as a self contained, viable community inhabited by real people whose way of life makes provision for the maintenance of society by supplying means, though different from our own, of meeting the problems common to all societies of: filling the roles to produce economic necessities; replacement of population; socialization of the young; structuring inter-human and intergroup relations; establishment and allocation of roles and statuses; etc. By taking this approach students can be led beyond the strange and "quaint" aspects of another culture to an understanding of the underlying needs that motivate all societies. In this way they end with comparative examination of both the other society and, by mirror image, of their own.

The whole group could use this single source as a basis for reading discussion or it could be assigned, with appropriate study guide, to a smaller group as determined by the ability of the group. Another alternative would be to have half a group use Gopalpur which is a study of a South Indian village and have others use Behind Mud Walls, by Oscar Lewis, Village Life in Northern India, which deal with Northern Indian villages and make both surface contrasts and deeper comparison on the similarities.

The anthropological use of a single village permits a wide variety of substrategies dependent on time and type of group. Some suggested options and a brief study outline are included; for example, students could read the social relationships and engage in role playing to demonstrate the impact of differing social roles on relationships, or an individual or the group could undertake to develop a sociogram to illustrate position, rank and the variety of relationships (economic, religious, family, etc.) which bind the villages one to another by exploring the relationships of individuals actually named in the text. This could lead to a comparison of the complexity of this web with the relationships within our own society and an analysis of which is the more highly structured or developed.

Where some of the previously mentioned loops could be integrated into the study, this has been indicated in the study guide. Undertaking the unit as it stands would involve about five days or more if some of the other options were utilized.

STUDY AND DISCUSSION GUIDE GOPALPUR

Bissett

Chapter I

The early portion of this book deals with the physical realities of life in the village as they affect the individual, although the loop "Village Life" is not specifically about Gopalpur, it could be used as an introduction to both the physical setting and as a means of having the students clarify their own prior images of a village and develop new hypothesies. With this as visual background and as motivation, they could then be sent directly to read Chapter I. Or alternatively two quotations could be used as introduction.

> "Hanumantha must operate within the set of rules appropriate to success within the village" p. 2
>
> "He will then turn his attention to the making of alliances and coalitions designed to shield his growing family from the whims of nature and the uncontrolled impulses of his fellow men." p. 2

Students could be asked to keep a list as they read of the rules which govern Hanumantha's actions and later could be asked to see if they could indicate parallel rules in our own society (at least insofar as they are parallel in societal objectives). Students would be asked to speculate on the reasons for the necessity of "alliances" and to search for these in the physical realities which set "subtle limits" for him. Here evidence could be evinced from the home described as a "fortress", the labor of farming ("a single 5 acre field absorbs from 4 to 6 months of intermittent labor" and other physical realities which are viewed as evils which cannot be cured. Thus control of the physical environment being adjudged impossible based on experience, it is only"mastery of the human environment" which yields hope of survival. It is this search for mastery and its rules which make up the bulk of Gopalpur.

At this point student awareness of the dominance of nature could be underlined by a discussion based on the film loop on the village, Chapter I and the second loop "Use of Labor in Developing Nations." Based on their own knowledge and the evidence presented they could be asked to hypothesize about the degree of physical control of man over nature especially in view of India's dependence on the monsoon. Here the Fenton-Wallbank transparency set "The Monsoon and India" might be introduced as additional data. They could be brought to recognize the need for dependence on the human environment in light of lack of control, through technology, over the natural one.

Chapter II-V

Deal with the ever expanding group of relationships evolved by individuals as they mature to adulthood and the mechanism used in controlling the human environment. Of particular concern should be a structuring of the inquiry process so as to develop an awareness of the societal significance of the patterns discussed.

Chapter II

Deals with childhood and the process of socialization or of the communication of norms. Students could be asked to look for such things as the mechanisms of control, i.e. the dependence on social forms of control like threatened ostracism rather than use of force even among children manifests the reality of the necessity of continued living among the village group for a lifetime. "Everything conspires to turn the child away from the manipulation of its physical environment toward amnipulation of its social environment."

Students could also be asked to discuss the significance of the use of food as the mechanism, i.e. mother's threat of withholding food. How is status achieved and measured?

"After marriage a young man becomes a person who gives food to others instead of taking food from them. If he has much to give...he can build around his household a protective fence of powerful neighbors and relatives who will shield him from the uncertainties of human relationships."

"The major securities of life are to be found in the acquisition of a large number of friends and supporters and in the control of them through the use of food."

What does this tell about reality of life? To be secure, you must give food; to give food, but if you give food you give wealth.

Chapter III

Deals with the acquisition of relatives. Students could be asked before reading whether, in view of the concept of mastery of human relationships, the acquisition of relatives thru marriage would be more or less important than in our own society. They could also be asked to compare in their reading our view of marriage and the ideal mate with that of India's and to evaluate the reasonings.

Possible mates should be within the JaJi (caste group) since only here are relationships known--significance of this for caste continuation? Ideal and possible choices also could be explained by a diagram such as this.

The ideal mate is one's sister's daughter since the "seed line" runs through the male line. Since one's mother is thus outside the "seed line", her daughter would also be possible--these would approximate our niece or second cousin.

A second approach, if the detailed marriage schedule is too complicated, might be to ask students to note the relationship terminology and to hypothesize about the reasons for differences from our own. Within the marriage area (related kinship groups) specific terms are used to differentiate what are group terms in our society, i.e. Father-appa, Father's older brother is dadda appa, etc.

Within the group, age, sex and possibility of either giving or taking bride (chart p. 26) are all differentiated as is what lineage by the term used. This underscores the importance of known linkages for marriages and allies.

At the same time students might be led to certain insights into the nature of the village through exploration of the questions of why all persons outside the marriage area are referred to by the generational term within the family, i.e. grandfather, uncle, etc. The image of the village as family writ large is striking.

Chapter IV

Beal deals with the position and function of Jatis (castes). Since this is an area where misconceptions are rife, the structural approach is particularly valuable. Students could be asked to look for material on several questions, i.e. how are non-kinship relationships organized? How does society arrange to get its necessary work done? What different types of functions do Jati's serve? In what different ways are they evaluated and ranked?

The image of caste rank is almost universally held by students but ranking is in reality on differing scales, i.e. on ritual purity by food and occupation for religious functions but also by land ownership (wealth) in terms of economic function yielding the apparent anamoly of the Brahmin beggar.

The simplistic view of rank and economic domination is also undermined by evidence presented that the Jati's provide a pattern of both economic specialization and of mutual interdependence based on contractual or percentage relationships of interlocking obligations of service. The service it is clearly indicated is not only economic but also social and religious for in any function in either class members of particular Jan's are required by custom to play a part. Thus the threat of withholding participation of one group provides a mechanism requiring the resolution of existing conflicts. Of particular interest also is the ideal vs. the reality of the Jati, i.e., the bending of the food taboos.

Chapter V

In the chapter on religion (V) students could be asked to conform the theoretical structure of traditional Brahminism to that of village religion if they have been grounded in it. Otherwise the life filmstrip on Hinduism as a class report could provide valuable contrasts. Students could be asked to consider what functions village religion serve for village society.

The ultimate religious concept of a prescribed fate is present "what Brahama has written as our fate we must follow" and students could be asked to discuss the significance of this in terms of a traditional non-technological society. If level of birth determines one's role and "virtue in the relative sense consists of absolute conformity to rules governing one's station in life" students could be asked to evaluate the probabilities of change.

How does religion operate as a regulatory agency to preserve society? Gifts of food to gods give feeling of some degree of control, monthly ceremonies provide mechanism to preserve village stability by requiring settlement of group differences and ceremonies constantly underscore the necessity of intergroup ties.

But as in all societies the regulatory mechanisms are not perfect and conflicts do occur as is described in Chapter VI.

Chapter VI

Could simply be read and discussed briefly but it does provide a sense of real people leading real lives that is valuable to students. Students could be asked to read this material and evaluate whether or not Gopalpur was socially "underdeveloped" in terms of the complexity of interhuman relationships. With a fairly sophisticated group this would provide an opportunity for an individual or small group to develop a sociogram delineating the types of relationships tying these individuals together. This then could be used to trace the origins of the conflicts in the value structure inherent in the real, as the ideal world and to consider the restraining influences (political - police, economic - loss of loans and social, marriage between groups) which tend to bring conflicts to a conclusion.

Such a sociogram would include political ties, ties of kinship, of marriage and bride giving, of actions and revenge in such a way that the rich complexity of life in the village is dramatically illustrated and the lifeless textbook "Indian" takes on life and reality when he becomes aperson with real and understandable problems and motives. In fact if only one chapter of the book could be used because of time limits, this one chapter should be the choice for just this reason.

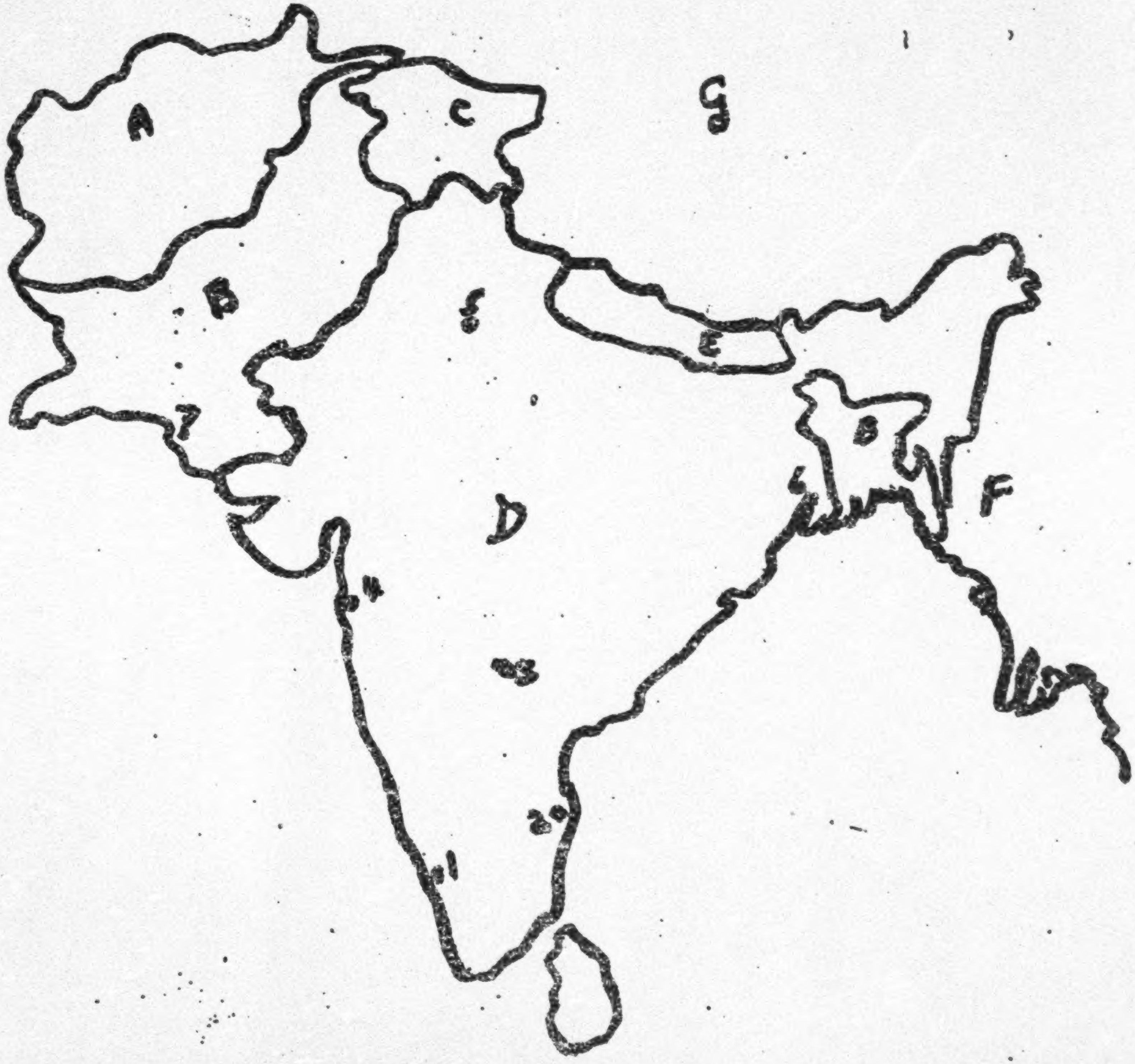
The final chapter on Navira or change would provide an excellent opportunity for role playing if students were asked to adopt the roles of varying individuals and asked to explain how they would see the idea of change and development. "As the new wind blows, feelings of pride and greatness are replaced by feelings of poverty and helplessness." Students could be shown the loop on development and then asked why some of the things they had seen might evince such a comment or to then adopt the role of merchant, government official or a Gopalpur farmer.

American students see development as a simple and highly productive pattern; they could be asked to read this chapter and list the problems for Gopalpur in development, i.e. lack of understanding of technology of change, breaking of ties to other Jatis and consequent dislocation of non-economic relationships, lack of incentives (i.e. effect of price controls, etc.)

Problem is finding substitutes for these traditional practices. "The culture of Gopalpur is an organic whole, its religion and its social organization are adopted to the economic tasks traditionally going on in the village...the new wind offers some hopeful and some frightening prospects, but it does not offer a way of life."

How much change and of what type can be illustrated by a reading of the sub-chapter on the urban village.

As a summary activity could be asked to compare it wi th Gopalpur and speculate on the nature and extent of changes required to accomplish the same in Gopalpur and where the impetus must come from.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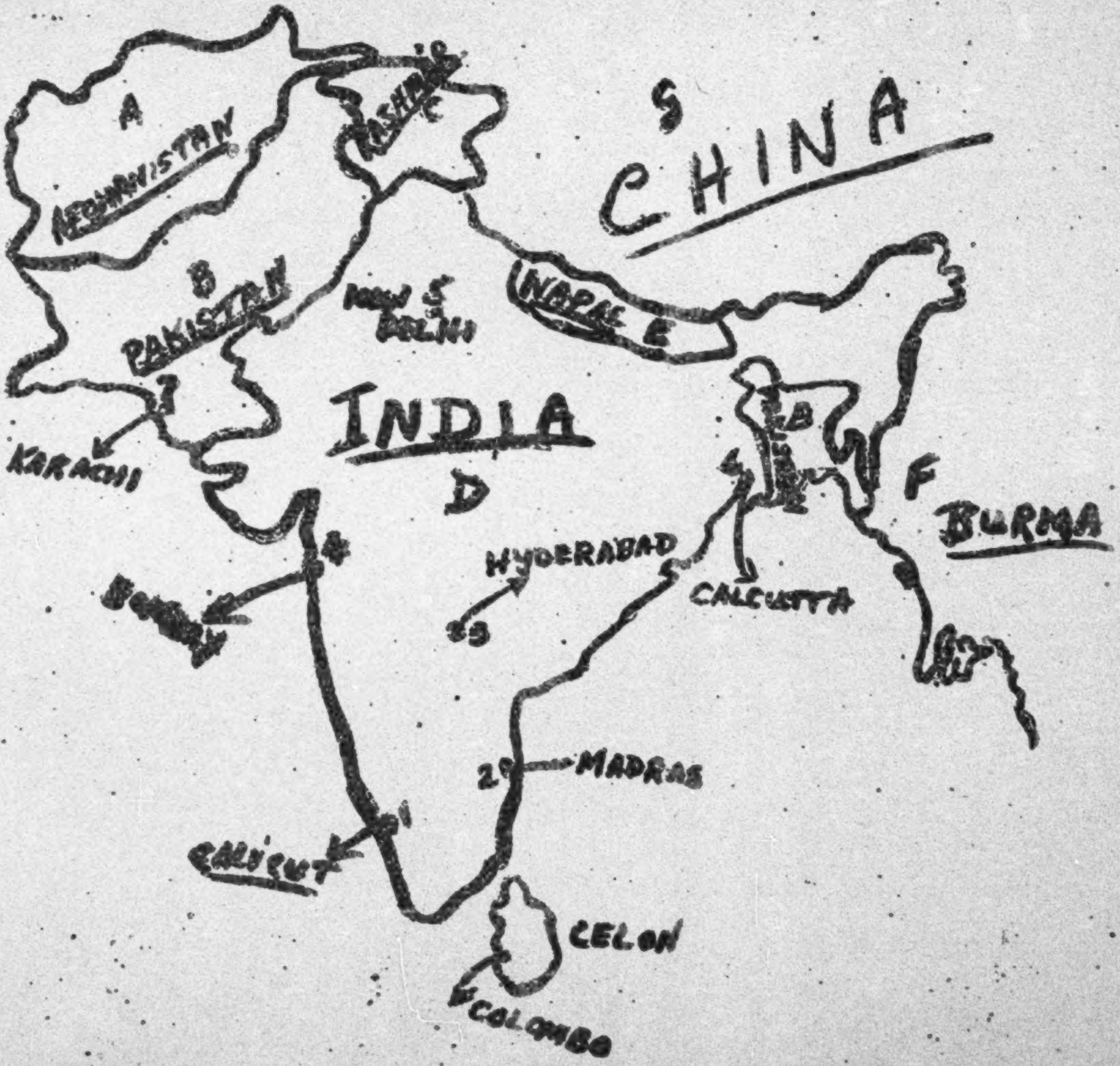
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The Regions of India and Pakistan

The lesson on the relationship of man to land and climate might be reinforced by means of the following exercise. The object will be to see how many clues have to be given about a particular region before someone guesses correctly.

A. Clues to Indus lowlands
   1. Climate suitable for wheat and millet
   2. Very little rain
   3. Partly desert
   4. Alluvial plain
   5. W. Pakistan
   6. City: Karachi

B. Clues to Deccan Plateau
   1. 1,000 to 2,000 ft. in elevation
   2. More arid than most of peninsula
   3. Moderate rise from East to West
   4. Some parts semi-arid
   5. Lack of streams to water the land
   6. Bordered on East and West by ghats
   7. City: Hyderabad

C. Clues to Ganges and Ganges-Brahmaputra lowlands
   1. Land of elephants and teakwood
   2. Area teeming with humanity
   3. Dry northwestern part
   4. World's rainiest area in eastern part
   5. Floods and oppressive heat

6. Deep alluvial soil
7. City: Calcutta

D. Clues to Western lowlands
    1. Very wet and rainy
    2. Densely populated
    3. Oppressive heat
    4. An area of rice fields
    5. Many cattle
    6. Very narrow
    7. City: Bombay

E. Clues to Eastern coastal lowlands
    1. A wet season and a dry season
    2. Well watered by streams - irrigation
    3. Extremely fertile soil - deep silts and clays
    4. Thickly inhabited
    5. Many sheep and cattle
    6. Narrow - bordered on west by Ghats
    7. City: Madras

F. Clues to the northern mountain region
    1. Some of world's rainiest areas
    2. Land rising abruptly from plains
    3. Source of mighty rivers
    4. Habitat of primitive tribes
    5. Potential source of hydroelectricity
    6. World's highest mountain peaks
    7. City: Srinagar

India - History and its Influences

Bissett

One of the major problems in dealing with India is the problem of history - there's too much of it. As an alternative to a long series of lectures, an inadequate sketch or a long term reading project students could be led to hypothesize the major concept that India is the sum total of her experiences by posing the question"which period was the most influential in making India what she was when taken over by England." Each student could be asked to prepare a two page written argument of why his period was most important. The reading, depending on time available and the kind of group, could be restricted, i.e. chapters 3 and 4 in Beatrice Pitney Lamb's India A World in Transition Praeger Paperbacks $2.50; or they could be allowed free rein. The reading would have a common guiding purpose and since the case would be presented and argued in class many students would read in several areas before settling on their choide.

This activity could be structured so that some students write the papers while others worked on other activities and served as judges to be convinced when the arguments were presented in class. If the group is given a sketch chronology such as the following, it would serve to structure all the presentations in common terms.

I	Pre Aryan	3000-2000 BC
II	Hindu-Aryan	2000-327 BC
III	Mauryan	332-185 BC
IV	Gupta	300 AD - 500 AD
V		1200-1400
VI		1518-1600

In addition to providing a quick and meaninful sketch of India's history, this activity can provide a frame for examining the place in traditional Indian society of the various influences, a sense of what the British found and a framework for examining changes wrought by the British and since.

PAKISTAN

Mohenjo Daro. - Excerpts from an article by Sir Mortimer Wheeler

Within the valley of the Indus and along the coastal plains which flank its lower reaches, there flourished more than four thousand years ago, under climatic conditions moister and kindlier than those which prevail today, one of the earliest civilizations of the world.

It was a civilization in the true sense, based upon highly organized and wealthy cities, of which two are outstanding. These are at Harappa in the Punjab, and Mohenjo Daro or the "Mound of the Dead," in Sind. Mohenjo Daro is one of the most spectacular ancient cities of the world. Let us, with an imagination controlled by the results of archaeological excavation, visit it in its prime, two or three centuries prior to 2000 B.C.

Instead of approaching the city, as we do today, amidst sand and dusty tamarisk-bushes, we may suppose that we are passing through irrigated fields which in their season bear crops of wheat and barley, sesamum and field-peas, and a species of rai. Even a cotton plantation may lend variety to the busy scene; at any rate, cotton is certainly known to the Indus citizens. As we draw near to the suburbs, we pass the cemetery where slight oblong mounds, ranged north and south like those of Muslim cemeteries, indicate the resting place of the city forefathers. Beside and beyond them, smoking kilns begin to meet the eye, some for the baking of pottery, others for firing the millions of baked bricks used in the construction and reconstruction of the city's buildings and defenses. And so we come at last to the great city itself, with its close-set houses and teeming streets.

We find that the city falls into two somewhat distinct parts, a lower and an upper. The latter, towards the western outskirts, is an oblong mound, four hundred yards from north to south and two hundred yards from east to west, and massively fortified. The fortifications of this citadel stand upon a bank or *bund* designed to protect the base of the defenses from the floods which we know to have broken through occasionally into the town. On the Mohenjo Daro *bund* rises a thick wall of mud-brick, forty feet wide but tapering upwards to a height of thirty or forty feet wide but tapering upwards to a height of thirty or forty feet, and faced on the outside by a skin of baked brick to protect it from the monsoon rains. At intervals along it, rectangular towers project, and the corners in particular are heavily reinforced in this manner. In the northern end the walls turn inward to flank a long approach up into the interior and other gates on the western side give access to external terraces designed for ceremonial.

Within the walls, the building-level of the citadel is raised thirty feet above the plain by an artificial platform or in-filling of earth and mud-brick; and on this platform, amongst buildings of a more normal sort, stands a series of remarkable structures which we assume to be connected with the civic administration--whether secular or religious or both. One of these buildings contains a well-built tank which probably serves a ritual function. Another, with solid walls and cloistered court, is seemingly the residence of a high official, possibly the high priest himself, or perhaps rather a college of priests. Yet another is a large pillared hall, designed obviously for ceremony or conference. It is clear enough that this assemblage of unique and monumental structures, frowning from its pedestal upon the town below, represents the stern, masterful rule of which the "lower city" also constantly reminds us.

Before descending from the citadel, however, let us climb upon the eastern battlements and survey the lower city from above. At our feet, we see the houses and shops stretching for a mile toward the broad Indus, where another bund seeks to ward off the river that at the same time serves the city and threatens it. From beneath the two ends of the citadel, parallel streets, some thirty feet broad, stretch away from us and are crossed by other straight streets which divide the town-plan into great oblong blocks, each four hundred yards in length and two hundred or three hundred yards in width. Within these blocks, purposeful lanes subdivided the groups of buildings and maintain the general rectangularity of the plan. It is clear that the city is no chance-growth. It is drilled and regimented by a civic architect whose will is law.

Even from where we stand, we can see that the streets are lined with a remarkable system of brick-covered drains. In the nearer distance one of these is being cleaned out by a uniformed municipal sanitary squad, at a point where a manhole has been built for the purpose. (Two thousand years later, archaeologists will find the heap of debris still lying beside the manhole.) But it is the "hour of cow-dust," when the children are driving in the humped cattle and the short-horns and the buffaloes from the countryside for the night, along streets which, though well-drained, are unpaved; and the dust from the herds and from the solid-wheeled "Sindhi" carts and an occasional elephant that went amongst the houses and obscures detail. We can just see that many of the houses are of a normal oriental courtyard-plan, the rooms grouped round two or more sides of a court or light-well; and here and there we can catch a glimpse of a brick staircase leading up to a flat roof or an upper story. For the rest, we must descend into the streets themselves.

We are at once struck with the uniformity and monotony of the street-architecture, with the absence of monumental sculpture or other divertisement. At the best, the severe brick walls are coated with mud plaster. In the main streets there are few doors and fewer windows; most of the houses are entered from the side-lanes, where pie-dogs lurk and chase occasional cats, and children play with marbles and with little terracotta carts and dolls. Through the doors of some of the better houses a glimpse can be obtained of furniture enlivened by inlay of shell or green-blue faience, but of no great elaboration. Here and there a chute in an outside wall discharges waste and sewage into a brick-built soil-tank or into a large jar, pending the attentions of the busy sanitary squad. Meanwhile, at the shop besides us, another municipal squad--the Inspectors of Weights and Measures--is rigorously checking the shopkeeper's cubic stone weights against a standard set. All is orderly and regulated. At the same time, all is a trifle dull, a trifle lacking in the stimulus of individuality.

This sense of regimentation reaches its climax in a quarter where there are sixteen small, identical, two-roomed cottages for the housing of slaves or conscripts.

In our tour of the city we have not found a single building which can with certainty be described as a temple. Terracotta figurines of women seem to show a Mother-goddess played some part at least in domestic ritual, and there are suggestions of a form of phallus-worship.

Seal-representations of a three-faced and horned male god squatting with legs bent double and surrounded, on one seal, by an elephant, a tiger, a rhinoceros and a buffalo, suggest a forerunner of the Hindu Siva. There are also many indications on seals and pottery that trees, particularly the pipal or sacred fig tree, were worshipped. Animals, notably the bull, which is sometimes accompanied by a so-called "sacred brazier" or manger, were apparently objects of veneration, and composite animals, such as one with a human face, an elephant's trunk, the forequarters of a bull and the hindquarters of a tiger, presumably represent a synthesis of animal-cults. Snakes may also have been worshipped.

But we have not yet left the busy street, with its seething population. The dress of the local citizens is notably scanty but, so far as it goes, ornamental. The women wear a short skirt held by a girdle which may be adorned with beads. Above the waist, the body is bare save for extensive necklaces which are usually of clay or stone beads but are sometimes of blue faience or green jadeite or even of gold. The most remarkable feature, however, is the fan-shaped headdress worn with grave, ceremonious mien by an occasional lady of rank and fashion. At the sides of the headdress are pannier-like cloth extensions, carefully stiffened and balanced and of grotesque aspect to the foreign eye. Of the men, less is to be said. The poorer classes are usually naked, the others may wear a loincloth, and a few, particularly the priests and high officials, are wrapped in embroidered cloaks. Many of them are bearded, but the seniors sometimes shave the upper lip in accordance with a hieratic fashion more at home in the neighboring civilization of Sumer.

One perennial feature of our surroundings continues to evade us:

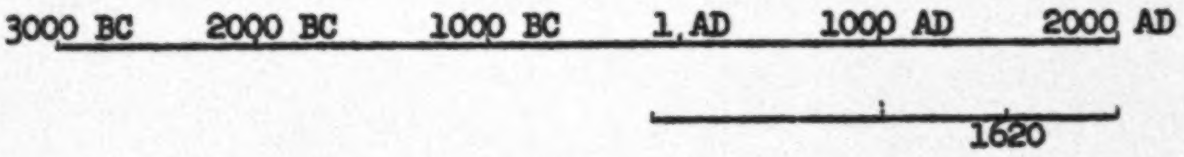
the language which many of these folk are speaking and which is indicated by clearly rendered but unintelligible characters upon goods in the shops and even on some of the pottery at the well. We nevertheless glance frequently at the seals and sealings bearing these unread characters, for they also bear vivid and beautifully engraved representations of animals --cattle of various kinds, tiger, rhinoceros, elephant, crocodile--and, as already remarked, the shapes of gods. Only ordinary mankind, it seems, is passed over as of no account. Once more, we find that the individual is of no great interest to this efficient but curiously detached society.

And so for many centuries these cities endured, scarcely varying from age to age, self-satisfied and completely isolated from their neighbors outside the Indus valley, save for a thin trickle of trade. Then, about 1500 B.C., something happened to it.

We are once again on the eastern fortifications of the citadel of Mohenjo Daro. Before us lie the familiar straight streets, stretching far away toward the Indus. But otherwise the scene is a very different one from the peaceful evening homecoming which we witnessed before. Now volumes of smoke and flame are rising from several of the houses below us. Led by a gesticulating man in an outlandish chariot drawn by two small ponies which are stretched at a fast canter, a horde of howling swordsmen is rushing down one of the main streets. By the chariot-pole crouches the charioteer, and every now and then the swaying figure beside him fits an arrow to a short, stocky bow and discharges it into the panic-stricken groups of fleeing citizens. As we watch, a gang of desperados turns into one of the side-lanes where half a dozen wretched creatures, including a small child, have just emerged from a house and are seeking escape. In a moment their bodies are sprawling in the dust and their cries cease. A little further on, a rash refugee has returned for some treasured knick-knack, and he shares the same fate. At another spot a pathetic group of eight or nine figures, half of them children, is emerging heavily laden from the Quarter of the Ivory Workers. They are surrounded: their screams reach a brief crescendo and die away. Their treasures have been transferred to other hands, and the looters are thrusting upon their way. Elsewhere again, we look down on one of the public well-rooms, in which local house-folk were drawing water when death came to their city. For a time they have cowered beside the well as the screams and the shouting draw steadily nearer. Now they can bear the suspense no longer. Two of them are climbing the stairs, have reached the street, when the invading mob closes upon them. They drop, and are instantly trampled into the sand. A burly fellow with raised sword turns on to the well-house stairs and cuts down the cowering woman who is struggling up them. She falls backwards across the steps, and her companion, still beside the well, is struck down instantly. Laden with plunder, the ravening horde sweeps on. A part of it is already streaming up the long stairway into the citadel on which we stand. It is high time for us to take flight into the future, through thirty-four centuries during which the poor bones of the massacred will lie there in the derelict streets and lanes until twentieth-century archaeologists shall dig and find them where they, with their age-long civilization, perished within the hour.

II. Early Historical Developments

Note: To increase understanding of the importance of historical tradition on modern progress, it is suggested that students prepare two charts: one illustrating the time span of United States history (1620-1967); the other illustrating the time span of Indian history.



Lesson: Since tradition is often a powerful obstacle to progress, comparative charts will set the stage for understanding India's modern problems. Emphasize that United States was born in the age of reason.

A. Indian civilization is one of the oldest civilizations
   1. Earliest civilization of India began in the Indus Valley (fertile plain).

B. Mohenjo Daro and ancient city had "modern" features
   1. Archaeologists have learned much by studying remains of ancient civilization.
      (a) Highly developed urban culture flourishing about 3000 B.C. to 1500 B.C.
      (b) Planned cities with elaborate drainage systems, public baths, places of worship
      (c) Evidence of exchange of goods with Tigris and Euphrates valleys

(d) Domestication of animals and cultivation of wheat and barley

(e) Potters, jewelers, goldsmiths, stonecutters, carpenters

2. Disaster destroyed Mohenjo Daro "the place of the dead"

(a) The term "Mohenjo Daro" means ' place of the dead'

(b) Area now located in West Pakistan

3. A second civilization known as "Harappa" has also been discovered recently.

C. The history of early India is divided into four periods or classifications. (Students should be alerted to the origin and validity of this classification. Note that the classical period in Indian history tends to coincide with the classical period in western history. (1500 B.C. - 500 A.D.)

1. Ancient Period

(a) Dravidians - identified as dark-skinned

(b) Urban civilizations as reflected in the findings at Mohenjo Daro and Harappa. (Map on slide and overhead)

(c) Indian history begins with the invasions by the Aryans from the Iranian plateau. (Overhead showing dispersal of Aryans)

2. Many of the attributes we associate with India developed within this period of history.

(a) Division of Indian society into hundreds of castes, based on purity of race, on politics, position in society, kind of work and religion.

(b) Caste system becomes part of the Hindu religion.

(c) It is believed that the first to be segregated were the slaves because of their black color.

3. Buddhism also developed during this period of Indian history.

(a) Buddhism is to Hinduism what Christianity is to Judaism.

D. The classical period saw the rise and fall of several important empires. (These can be based on student reports using maps or charts to illustrate their points.)

1. Asoka's Empire (325-184 BC)

(a) Chandragupta Maura was first ruler.

(b) Organizes empire following death of Alexander the Great.

(c) Asoka most outstanding ruler of dynasty - encourages spread of Buddhism.

2. Kushem Empire (50 - 200 AD)

3. Gupta Empire (320-647 AD)

(a) Golden Age of India

(b) Growth of intellectual and commercial contacts with western nations.

(c) Development of number system which became the basis for our own. (Because these symbols were adopted and carried westward by Arab traders, they were called Arabic numbers by westerners.)

(d) Were probably the first to use the zero concept.

4. The Gupta period was also one of great artistic development.

(a) Development of art which was basically Indian. (Formerly the Hellenistic influence was strong.)

(b) Ajanta cave paintings date from this period. (Series of slides with comments on tape to be prepared.)

E. The Medieval Period (Moslem Period)

1. Coincides with the rise and spread of Islam (500-1500 AD)
    (a) Spread west to Africa, north to Europe and east to India after 632 (A.H.I.) (Map to illustrate spread of Islam)
2. Moslems in India
    (a) Initially as raiders.
    (b) Establish sultanates following realization of India's weakness. (1000-1500 AD)
3. Tamur the Lame (Tamerlane) most important of Moslems
    (a) Claims descent from Ghenghis Khan
    (b) Capital at Samarkand (important caravan stopover) which he had beautified with slave labor.
    (c) Destroyed much of area around Delhi.
4. Blending of Islamic and Hindu influences.
5. These invasions laid the foundations for modern Pakistan.

F. The Early Modern Period (1500-1763)

(Keep in mind that events are taking place in Europe during this period which will have an impact on the history of India.) The non-European world had been divided among the Spanish and the Portuguese by the terms of the Papal Line of Demarcation. Portuguese gained right to colonize India. (1494)

1. The establishment of the Great Mogul Empire
    (a) Capital at Hindu Kush
    (b) Led by Baber (means "tiger") who claimed descent from

Ghengis Khan

(c) Were also Moslems.

2. Akbar most notable of Mogul rulers

   (a) Succeeds in uniting most of India

   (b) Attempts to achieve religious toleration in order to achieve political stability. (Compare to contemporaries Philip II of Spain and Elizabeth I of England.)

   (c) Empire efficiently ruled by well paid civil service.

3. First European contacts with India.

   (a) Voyage of Vasco da Gama (1497)

   (b) Establishment of forts at Goa and Diu

   (c) The term "caste" is of Portuguese origin (means 'unmixed' or 'pure' as applied to race)

G. Impact of early history on modern India

1. The racial composition of the vast sub-continent shows much diversity. They tend to fall into four major classifications:

   (a) Aboriginals

   (b) Dravidians

   (c) Aryans

   (d) Mohammedans

   (A number of slides are available which can illustrate very effectively the diversity of the people through faces.)

2. The religious composition also shows much diversity. (Chart to illustrate the religions.)

   (a) Although Hinduism is the major religion, it does not insist on religious uniformity; hence may be viewed as a multiple religion.

(b) Most Indian religions tend to hold the material world in contempt...impact this is likely to have on economic progress today. (Most notable exception is the Islamic religion.)

3. The beliefs and institutions which developed during the early history tend to maintain or perpetuate a rigid or static society in India.

   (a) Hindu civilization does not readily organize; it seems content with two units of organization, the village and the caste system.

   (b) Religion tends to be individualistic rather than social.

4. The division of the Indian sub-continent (India and Pakistan) is determined, not so much by blood, but by the incompatibility of Hinduism and Mohammedism.

5. Because of the many invasions, India is a multi-language nation. Can be compared to Europe.

   (a) Tends to be an explosive issue periodically (slides - linguistic map of India).

   (b) Chief languages of the north belong to the Sanscrit family and are so closely allied that Hindi (the language of Delhi) readily serves as a lingua franca.

   (c) Mohammedans, in adopting Hindi (under the name of Urdu) as their literary language, mixed it with Persian and Arabic words. The literature of each creed is therefore inaccessible to the average reader of the other.

6. The early Europeans had little influence on Indian politics and life.

III. The Economics of India

A. Economically, India is a paradox. It is a land which is rich in both human and material resources; yet, it is a land which is perpetually on the verge of famine and widespread poverty. It is not easy for the average westerner to understand the reasons for such conditions.

Here are some facts which you can offer to your students for consideration:

1. There is much land that is favorable for cultivating and grazing.
2. There are more cattle in India than in any other nation in the world.
3. India is important as a producer of cotton, tobacco, sugar cane, wheat and tea.
4. It has vast human resources.
5. It is well situated for world trade.
6. It has large reserves of coal and iron favorably located for steel production.
7. It has a variety of minerals.

What do these facts indicate about India's economic potential? How might education bring about a change in the economy?

Film

This might be a suitable place to show a film, or to deliver a

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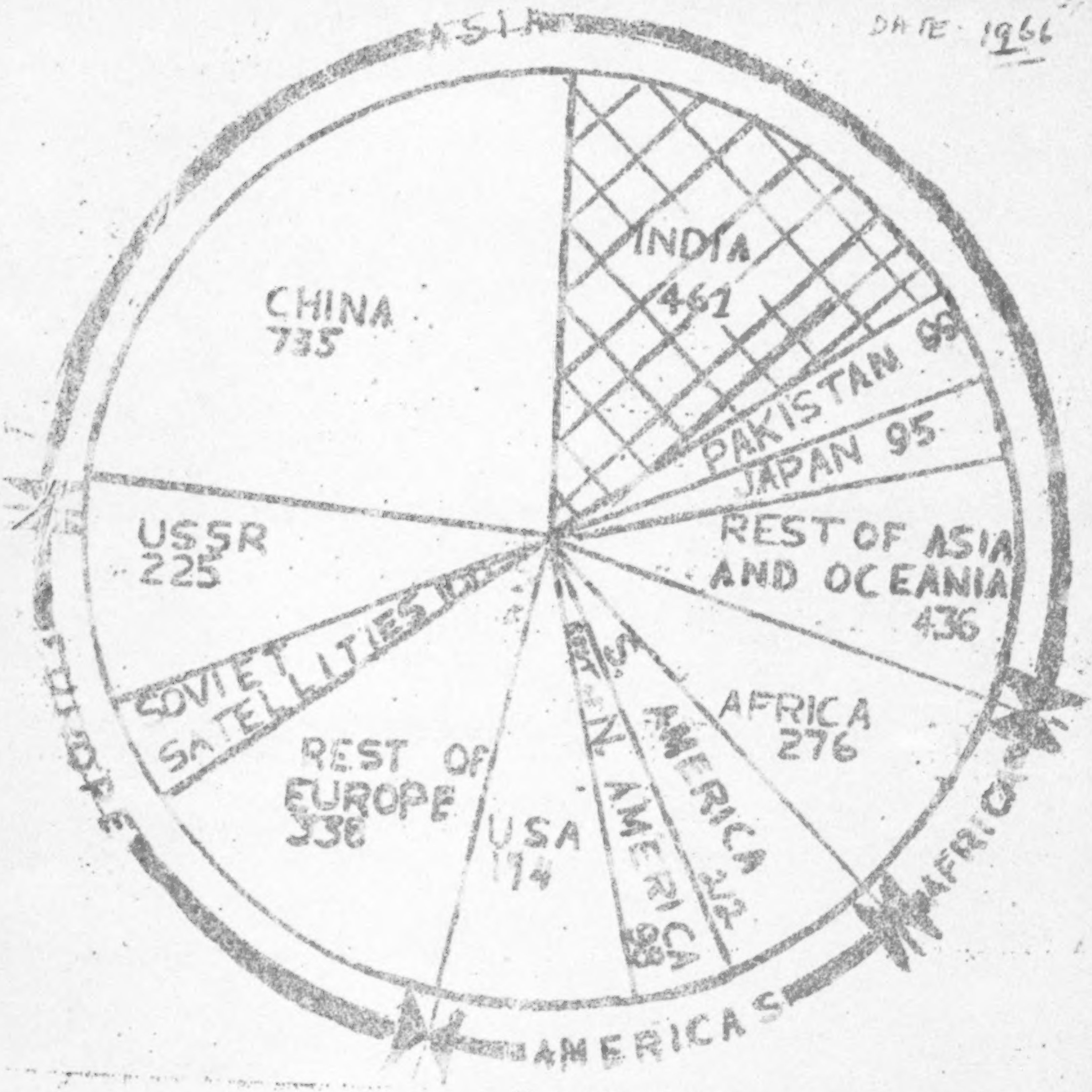
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REST OF ASIA AND OCEANIA 436
USSR 225
SOVIET SATELLITIES
REST OF EUROPE 338
USA 174
N. AMERICA 99
S. AMERICA
AFRICA 276
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lecture on the economy of India.

Readings: Text: 547-61
Fersh: 150-179
Kublin: 33-37
Readings: 598-600, 616-631

B. Basic Facts Concerning India

	India	Pakistan	U. S.	Oradell
Area	1,260,000	365,000	3,615,210	2.5 sq. mi.
Population	465	98⅓	192	8,835*
Population Density	356	265	53	3,554
Rate of Population Growth	2.3%	2.4%	1.6%	
Life Expectancy	40-5	40-5	70	
Leading Products	cotton rice tea jute minerals	jute cotton tea rice wheat textiles	steel cotton meat grain machinery chemicals oil	
Average Annual Income per Person	80	79	2,968	

Key: Area in sq. miles

Population in million for India, Pakistan and United States

Density per sq. miles

*This is a solution which can be arrived at by a student from Oradell or River Edge. Some discussion on the significance of these figures might be desirable.

C. Follow-Up

For a written assignment or as a stimulus for class discussion, the following statements could be presented to the students for their reaction:

1. India and Pakistan have 200,000,000 cattle, 100,000 goats and sheep plus additional beasts of burden such as camels, donkeys, horses, mules and buffaloes.
2. Hindus eat little or no beef.
3. Hindus consider some animals sacred and will not slaughter them.
4. Little fodder is grown for animal feed.
5. Work animals are small and underfed.
6. Cows give meager quantities of milk.
7. Muslims will not eat pork.
8. Cow manure is used more often for fuel than for fertilizer.
9. Most livestock in India and Pakistan die of disease or old age.
10. The average rice yield per acre in India is one half the yield of China and one third that of Japan.
11. The most optimistic estimates indicate that 67 per cent of the land is arable.
12. It is estimated that, in practice, 48 per cent of the total land area is in crops.

D. How attitudes or values affect the economy

These statements reflect the western and/or non-Indian view of the Indian economy. For purposes of class discussion, it might be interesting to make some comparison between how the Indians view the importance of the cow and how students will react to that view. Before proceeding, be sure to stress, that as outsiders, we tend to over-emphasize the religious aspect and that the following rhyme will illustrate a view which is both secular and utilitarian. (The following is available on an overhead). In the state of Mysore in the south of India, Hindu children recite this nursery rhyme about the cow:

LIVING, I YIELD MILK, BUTTER AND CURD TO SUSTAIN MANKIND.
MY DUNG IS AS A FUEL USED;
ALSO TO WASH THE FLOOR AND WALL;
OR BUNT, BECOMES THE SACRED ASH ON FOREHEAD.
WHEN DEAD, OF MY SKIN ARE SANDALS MADE;
OR THE BELLOWS AT THE BLACKSMITH'S FURNACE;
OF MY BONES ARE BUTTONS MADE....
BUT OF WHAT USE ARE YOU, O MAN?

Both the rhyme above and the statements which tend to reflect the non-Indian views can now form the basis for some leading questions.

Examples:

1. How does the Indian view of mankind vary from that of yours?
    (a) How is it reflected? The competition between man and animal for the land and food resources?
2. Do you see any contradiction between line one of the rhyme and lines 4, 5, 6 and 9 of the statements?
    (a) Does the cow in India really sustain mankind?
3. Is it possible to make the cow a more efficient animal

without necessarily violating Hindu religious beliefs?

(a) Statements 4, 5, 6, 8, 10

E. Comparative crop yields

Further evidence of the poor use or misuse of a resource such as animal fertilizer can be seen from the following chart.

CROP YIELDS IN 1965

	India	China	Japan	U.S.A.	World
Rice (pounds per acre)	1238	2504	4306	4265	1581
Wheat (bushels per acre)	13.3	12.9	40.2	27.2	17.6

It would be interesting at this point to show a picture of the movement of cows or oxen in China for the purpose of illustrating the extent to which the Chinese will go to conserve dung for purposes of fertilizing. (The cow has a bag or sack harnessed to its hind quarters.)

The above lessons will serve to illustrate the need for economic efficiency in India. However, this is only part of the total story.

F. Breaking the vicious circle of underproduction:

A statement of the problems:

1. Widespread poverty.
   - (a) Poverty is as common to India as wealth is to the United States.
2. Low average annual incomes
   - (a) India $71
   - (b) U. S. $2558

3. High rate of unemployment
    - (a) How unemployment affects national spending.
    - (b) How it affects purchasing power.
    - (c) How it affects the creation of jobs.
4. Illiteracy
    - (a) One of the highest rates in the world.
    - (b) Effect of this rate on economic development.
    - (c) The effect of the "brain drain"
5. Widespread diseases.
    - (a) How high rate affects work efficiency.
    - (b) Obstacles to eradication.
    - (c) Consequence of eradication - Rise in population - problem of more mouths to feed.

IV. The Importance of Religion in Indian Life

A. India's economic problems can be attritubed to many factors: its history; its cultural values; the importance of tradition; the composition and size of its population; its external problems with China and Pakistan and many others besides. It is important, therefore, to keep India's present economic situation in focus by showing how some of the above factors perpetuate existing conditions. Since Indian life is saturated with religious thought, an examination of some of the important religions might serve a useful purpose in developing a better understanding of India. Following is a list of suggestions for developing student involvement as well as teacher approaches:

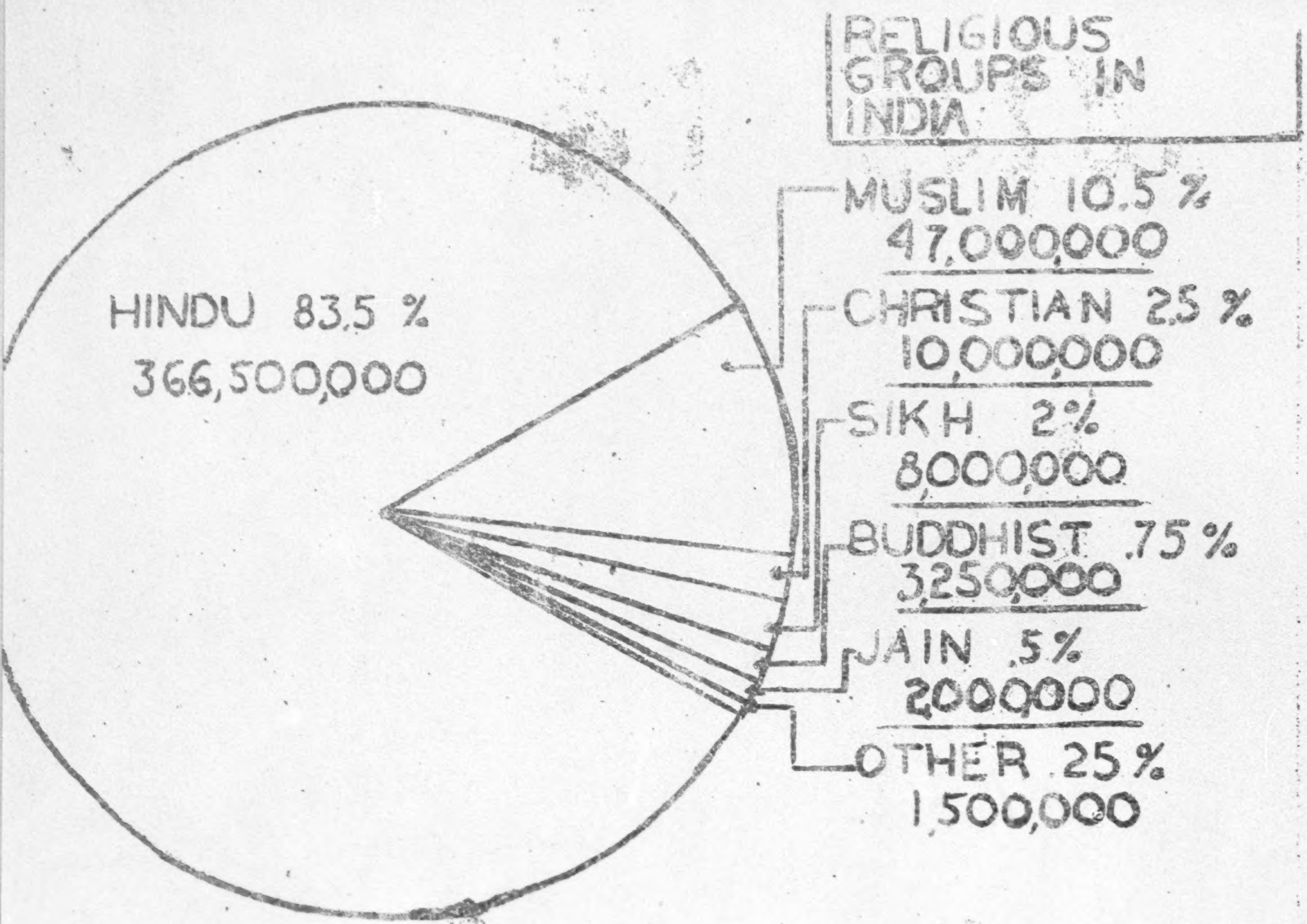
What People are Writing to their Newspapers

Save the Cow

The Demand for a ban on cow slaughter is in essence the plea for ahimsa. Extend the rationalist argument that no one would kill milk-yielding cows, but only those which have dried up, and you end up with the plea for exterminatinating mad, old, infirm, and invalid human beings because they are an unnecessary burden on the country's economy. The "Save the Cow" campaign has, at the core, an ethical basis. Religious sentiment is a secondary issue.

For the rationalist who believes that man alone need live happily on earth and subhuman species are to subserve man-well, we have no answer except to leave him to his beliefs. A devout Hindu is ready to abstain from all flesh. He believes that all other creatures have as much right to live as he, "that man is not a carnivorous animal, but we are born to live on the fruits and herbs that the earth grows." Besides the cow is sacred animal to the Hindus. It is worshiped and looked upon as a mother and has an important place in Hindu mythology, where Kamadhenu is the mythical cow which bestows whatever one wished...

S.N. Ramoo
Illustrated Weekly
of India.


RELIGIOUS GROUPS IN INDIA
HINDU 83.5 %
366,500,000
MUSLIM 10.5 %
47,000,000
CHRISTIAN 2.5 %
10,000,000
SIKH 2%
8,000,000
BUDDHIST .75 %
3,250,000
JAIN .5%
2,000,000
OTHER .25%
1,500,000

1. There are two film strips available dealing with:
    - a. Hinduism)
    -) Explanatory texts available
    - b. Buddhism)

    (The film strip on Islam can be held aside until you come to the origin of modern India and Pakistan.)

2. The official position in India is that it is a secular nation. With this position in mind, have students engage in the following projects:
    - a. Have a student examine the flag of India and/or Pakistan. Report on the meaning of the various symbols.
    - b. A number of slides have been prepared which point up the relationship of dress, work, attitude towards life, division of labor, etc. Students should have time to preview these slides and to prepare material for their report. (Some extra copies of Life, The Religions of Mankind, are on order for this purpose.)

    The reports should provide the teacher with information concerning student misunderstandings and they should also suggest areas around which some leading questions can be developed for fuller understanding.

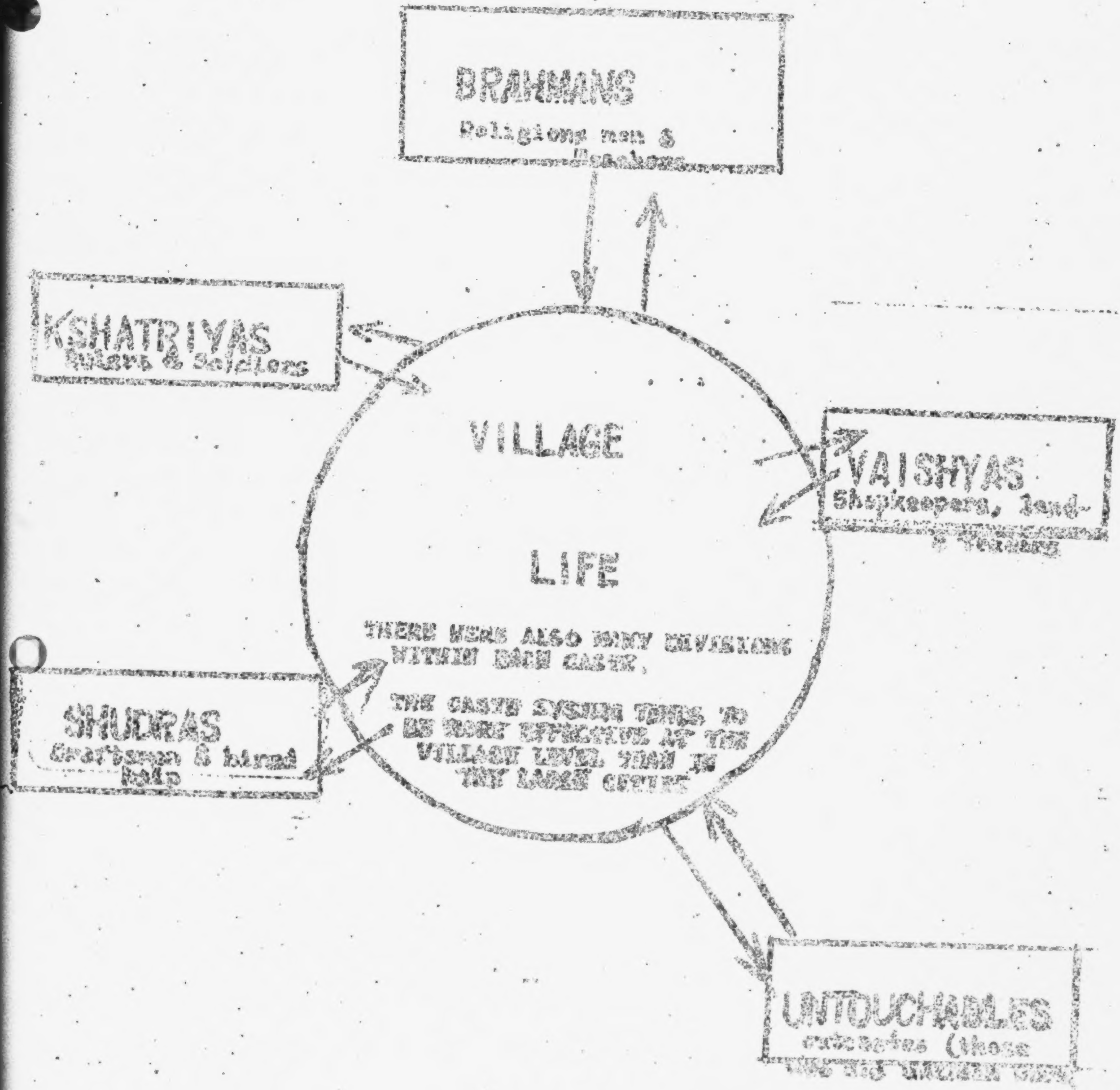
B. India's caste system did not grow out of its religious systems: nevertheless, the system is perpetuated by Hinduism, Jainism, etc.

Aim: To develop student understanding concerning the origin and perpetuation of the caste system.

The following approaches are recommended:

1. Characteristics of the system

CASTE SYSTEM


BRAHMANS
Religious men & teachers
KSHATRIYAS
Rulers & Soldiers
VAISHYAS
Shopkeepers, land-
& traders
SHUDRAS
Craftsmen & hired help
UNTOUCHABLES
outcastes (those who did unclean work
VILLAGE
LIFE

THERE WERE ALSO MANY DIVISIONS WITHIN EACH CASTE.

THE CASTE SYSTEM TENDS TO BE MORE EFFECTIVE AT THE VILLAGE LEVEL THAN IN THE LARGE CENTERS

They were actually below the caste system.

   a. Use of caste marks (though caste is not legally recognized.)
   b. Impact on marriages, social status, division of labor.
2. Origin
   a. Have students read excerpts from The Code of Manu. (Reading is available in mimeographed form; it is also available in 32 Problems in World History.)
   b. Have student check on the origin of the word "caste"
   c. A series of overheads is available illustrating the impact of the system on village economics.

      (For pronunciation of terms, a tape has been prepared by a native of India.)

C. The Caste System Today
   1. Gradually diminishing under modern pressures in the cities.
   2. The teachings and influence of Ghandi have had some effect in bringing about changes.

      Student report on Mahatma Ghandi's ideas on religion, not political.
      a. Cooperative spirit and philosophy
      b. Interest in social reform
      c. Ghandi and the pariahs (untouchables) "Children of God"

D. Discussion

   Based on the information acquired, students should now be prepared to use such information as a basis for discussion of topics:
   1. What impact does religion have on the economy? (Bring out the economic problem dealt with earlier and the part religion plays in perpetuating it.)

a. How does one account for the persistence of the caste system?

b. The value system/attitude towards life

c. The village or rural attitude toward progress

V. Political-Historical Development

A. To understand the modern political situation in India, certain ideas must be stressed.

1. India is the newest of the great modern powers.

2. India accomplished the transition from a subservient power to a major power in less than 20 years.

3. India cannot be realistically regarded as a united nation.

4. That among the nations of the East, India has had the greatest exposure to Western ideas and institutions.

5. That the main issue separating India from Pakistan is not racial, but religious.

a. That the political settlement between India and Pakistan was accomplished in 72 days at a cost of over 100,000 lives as well as untold human misery.

6. That India, since her independence, has held three general elections on a colossal scale.

7. That although India is a land of many religions, the concept of a secular nation was embodied in the constitution.

a. India has no state religion.

8. A dominion is an independent nation within the British Commonwealth of nations. Dominions recognize the British monarch as titular head of the Commonwealth.

9. One of the gravest problems facing Pakistan is the fact that it is divided into two dissimilar parts thus creating many political, economic and communications problems.

B. Historical Origins

The decline of the Mughal empire in the early 18th century brought into prominence the Marathas whose stronghold was in Western India. They dominated many parts of India at the time that the British East India Company gained strong footholds in the eastern and southern coastal areas. By the middle of the 19th century the British became the dominant power in the subcontinent.

Background Information:

1. British East India company granted trading monopoly.
2. Student report on the "Black Hole of Calcutta" (1756). (If you can find a student interested in dramatics, he or she might like to read aloud Macauley's account of the event.)
3. Anglo-French rivalry in India is a smaller version of the greater rivalry for colonies taking place at this time in history. This period can be viewed within the context of Anglo-French rivalry in North America. (French and Indian War)
    a. Battle of Plassey (Clive V Dupleix) results in weakening of French influence in India and makes possible the beginning of expansion of British influence through annexations, etc.
    b. Clive appointed to administer India in the name of the Company, not England. (1765-7)

c. Under Clive and his successors, gained control of the revenue resources in Bihar, Bengal and parts of Orissa. Also begun at this time was the attempt to break down the interdependence of the village system to meet the needs of Company economic policy.

4. Reasons for success of British East India Company.
    a. In instances where Muslim princes were in control of states with predominantly Hindu population, annexation by the British meant nothing more than a change of masters.
    b. The British were united; the Indians were divided. The British successfully exploited this division to suit their ends.
    c. The corruption within and the decline of the Mogul Empire.

5. The Sepoy Rebellion

    (Basis for student report.) New cartridges were required, the ends of which had to be bitten off. Rumors were circulated (many believe intentionally) to the effect that the ends were greased with pork and beef grease, either of which is offensive to religious beliefs of Hindus and Moslems.

    a. Marks the end of official neglect by Britain.
    b. Some historians mark it as the beginning of national consciousness.
    c. Others, like Nehru, interpret it as the final gasp

of feudalism.

d. Most Indians ascribe it to the disastrous effect of the economic policy imposed by the Company on India. ("Drain policy") Both the Crimean War and the American Civil War had had a beneficial effect on the budding economy. (Jute - Russia and cotton - American South). However, since the economic booms and depressions experienced periodically in England were echoed on a magnified scale in India, they resulted in widespread disaster. Coupled with this problem, were the catastrophic famines and epidemics resulting from insufficient rains.

6. Comment

It is interesting to note that while the British were rejecting absolutism at home and were beginning to permit popular participation in government following the Glorious Revolution (1688), they set about increasing the authority of the monarch through their viceroys in their colonies and other possessions. Consequently India inherited most of the pomp, manners and regal features associated with British absolutism. Much of it is still in evidence in India today: the wide (out of scale) boulevards, suitable for grand displays of pageantry complete with wildly painted elephants; the adoption by many class conscious Indians of prestige sports such as cricket; the use of English as evidence of social standing, etc.

One of the benefits which India received from her status as a colony was the introduction of a state system of education. However, the system was very limited in scope. The introduction of an educational system was urged on the British by some Anglicized Indians who felt that British civilization had much to offer. Such urging led to the establishment of government schools which used a western orientated curriculum; later a number of European-type universities were also established under government sponsorship. The establishment of such institutions made possible the interaction of Hindu and western cultures. Many of those exposed to liberal or western ideas later formed the nucleus around which nationalism developed; many came to resent the inferior status accorded them in their own country. The overwhelming majority of Indians, however, were unaffected by the advances in education. They remained isolated in their villages, their traditional attitudes and caste system undisturbed.

7. Impact of the revolt on the British both in India and in England.
    a. Development of India phobia among English in India.
    b. Racial differences stressed
        (1) Islands of English ("superior") culture in India
        (2) Reaction of Indians to such treatment

Supplementary reading,providing first-hand accounts, is available from the following. In the readings, there are a number of interesting accounts.

(1) "The British Exploit India"

(2) "An Indian Traveller in England"

(3) "The Rise of the Color Bar"

(4) "Village Life" deals with village life before the coming of the British. One can get a better idea of some of the cultural changes wrought by the British.

(5) Kipling's The White Man's Burden shows on what grounds the British justified their presence in that part of the world. (32 Problems in World History)

C. Consequences of British Control

Had good and bad features

1. Cruel customs such as suttee (widow burning), ritual strangulation and infanticide were eliminated.
2. New concepts, such as government by law, parliamentary institutions, etc., were introduced.
3. Introduction of scientific ideas which served as a basis for secular thought and helped pave the way for industrialism.
4. The building of modern roads, harbors, rail, telephone and telegraphic communication system which paved the way for unifying India.
5. The promotion of new careers which accompanied the growth of trade.
6. The unification of Indian marketing organizations with European markets made possible the development and growth of export connections.

7. Hygienic improvements.
8. Awakening of nationalism following the introduction of western ideas.

D. Some of the features introduced have long-range disastrous consequences.

1. Hygeinic improvements led to a rapid increase in population.
2. The use of Indians in the army (Sikhs, Gurkhas, Punjabi Moslems, and Pathans); however, in keeping with the doctrine of Anglo-Saxon supremacy, they were officered by Englishmen.
3. In creating a civil service, they ignored the long-range goal in that the senior ranks were staffed by Englishmen, thus depriving native Indians of valuable experience in administration.
4. In their daily routine, the British isolated themselves, often regarding themselves as a class apart from Indians. (Similar to our "ugly Americans")
5. Industrially, England distorted much of the native economy for the purpose of satisfying their own ends; the dislocation caused severe distress among the masses.

(Students may raise the question as to why the United States is often identified with imperialism in India. To develop understanding, you may wish to have students read Senator Beveridge's comments justifying imperialism based on white supremacy. How could such comments be exploited by the enemies of the United States in India today? Reading is in 32 Problems in World History.)

VI. Towards Independence

- A. The growth of social and economic problems during the 19th century.
    - 1. Impact on India's economy of tie to world markets.
        - a. The effect of depressions coupled with rising inflation at home. (1870-90)
        - b. British policy of dumping cheap textiles on the Indian market leads to rapid rise in unemployment.
    - 2. Widespread epidemics and famines throughout India (1867-78)
        - a. Failure of monsoons
        - b. Money economy introduced by Britain had destroyed the system of mutual assistance which operated through the inter-village system.
- B. Army of occupation represented a heavy drain on the economy of India.
    - 1. Indians forced to bear the major cost of occupation through heavy taxation.
    - 2. Cost represented about one third of the total revenue of India.
- C. The Rise of Nationalism
    - 1. The growth of racism within the Empire.
        - a. Doctrine of Anglo-Saxon superiority
        - b. Problem is still with England - recent immigration laws in England designed to limit non-white immigrants.
    - 2. Attitudes of Canadians, Australians and South Africans
        - a. Canadians and Australians refuse to admit Indians as

immigrants because of color.

- b. Also oppose granting of equal social status to Indian statesmen at Imperial conferences.
- c. Black laws in South Africa, usually a place of internment for political malcontents from India.

3. Nationalism is fostered by new Hindu self-image
    - a. Western interest in Sanskrit and ancient civilizations promotes pride in past history.
    - b. Advocates of nationalism call for study of Hindu past in schools.
4. Nationalism also fostered as a result of Western racism
    - a. Anti-White
    - b. Anti-British
    - c. Anti-Christian
    - d. Anti-Reformist (identified with English values)
    - e. "India for the Indians"
5. Nationalism culminates in the formation of the Indian National Congress.
    - a. Leaders were from both major religious communities (Hindus and Moslems)

D. British reaction to the growth of Nationalism

1. Punitive methods used by British as a means to discourage nationalism results in atrocities and further encouragement of nationalism.
2. Promotes factionalism along religious and language lines for the purpose of promoting dissention.

3. Encourages the formation of All-India Moslem League as a counterpart to Indian National Congress
    a. Ali Jinnah
    b. "Urdu-revival" cultural
4. Opens top positions in Indian Civil Service to limited number of Indians.
5. Reinvestment of many Princely States
    a. As a result of this policy, 562 such states survived as a kind of political patchwork in a semi-feudal atmosphere until 1947.
    b. This policy reversed a trend toward annihilation which had been carried on by the British East India Company.

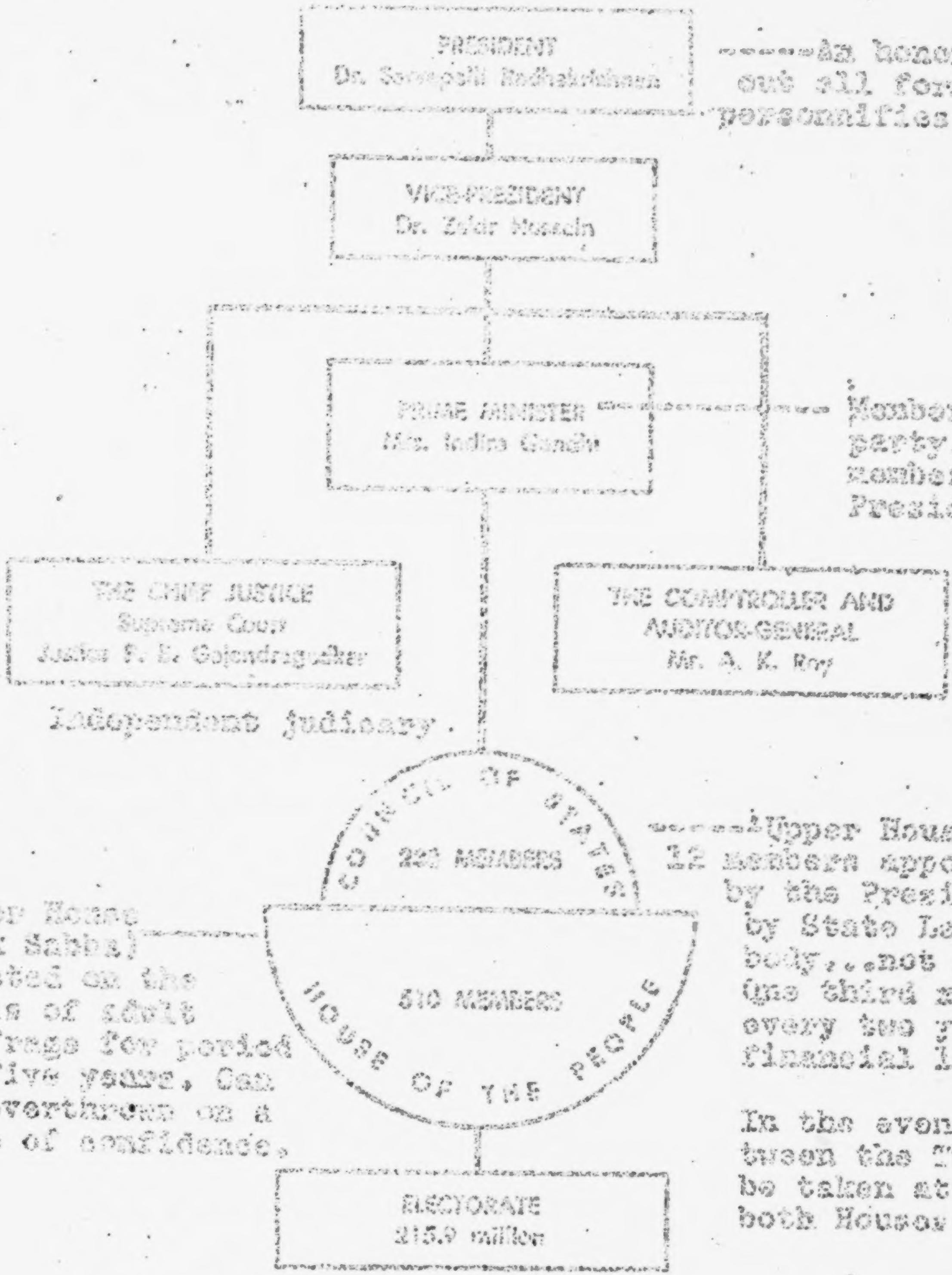
E. The Emergence of Mahatma Ghandi (Student report)
    1. Training
    2. Residence in South Africa
    3. His ideas
        a. Truth (Satya) - If one lives by the laws of satya, one could attain supernatural powers.
        b. Non-violence or Non-cooperation - freedom does not justify murder.
           Ambition is to convince the British through non-violence.
        c. Love - he believed that society could be transformed through universal love.
        d. Simplicity - had learned from his experience in South Africa, that what counted most to white men was not wealth or clothes, but the color of skin. Develops

doctrine of "non-possession" as part of his belief and wore a 'dhoti' even on a visit to Westminster. (It was easier for the masses to identify more easily with him.)

4. Ghandi's influence on India and the world
    a. India
    b. United States - passive resistance, sit-down strikes, peace marches.

F. Independence
    1. Government of India Act and Federal Union
    2. Independence
    3. Partition of India (1947)
        a. India
        b. Pakistan
    4. India declares itself a republic and adopts a constitution (1950).
    5. Pakistan, a republic (1956).

G. Problems facing India on eve of Independence
    1. The problem of national unity
        a. Religion
        b. Languages
        c. Peoples
        d. Princely states
        e. Communications between national leaders and areas
    2. The economic problems
        a. Need for capital
        b. Need for technical assistance


PRESIDENT
Dr. Sarvepalli Radhakrishnan
VICE-PRESIDENT
Dr. Zakir Hussain
PRIME MINISTER
Mrs. Indira Gandhi
THE CHIEF JUSTICE
Supreme Court
Justice P. B. Gajendragadkar
THE COMPTROLLER AND
AUDITOR-GENERAL
Mr. A. K. Roy
COUNCIL OF STATES
240 MEMBERS
HOUSE OF THE PEOPLE
510 MEMBERS
ELECTORATE
215.9 million

----An honorary post, carries out all formal functions. Usually personifies the cultural image.

Member of the majority party. Nominated by party members - appointed by President.

Independent judiciary.

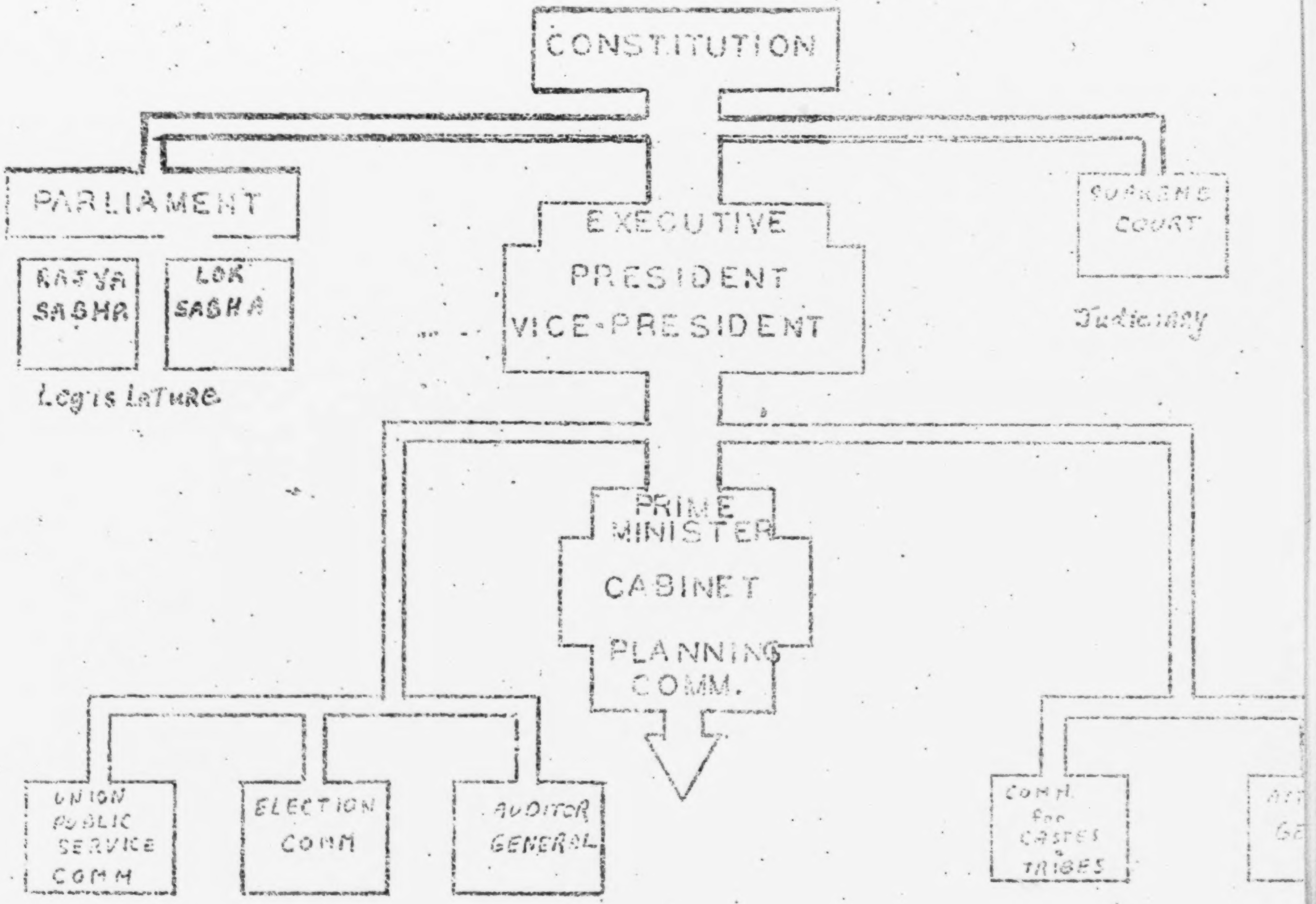
----Upper House(Rajya Sabha) 12 members appointed from the arts by the President; other elected by State Legislatures. A permanent body...not subject to dissolution. One third xxxxx xxxxx retires every two years. Cannot originate financial legislation.

Lower House (Lok Sabha) Elected on the basis of adult suffrage for period of five years. Can be overthrown on a vote of confidence.

In the event of disagreement between the Two Houses a vote may be taken at a joint session of both Houses,

The Organization of the Government of India

GOVERNMENT OF INDIA


CONSTITUTION
PARLIAMENT
RAJYA SABHA
LOK SABHA
Legislature
EXECUTIVE
PRESIDENT
VICE-PRESIDENT
SUPREME COURT
Judiciary
PRIME MINISTER
CABINET
PLANNING COMM.
UNION PUBLIC SERVICE COMM
ELECTION COMM
AUDITOR GENERAL
COMM. for CASTES & TRIBES
ATT
GE

   - c. Food - population
   - d. Education
   - e. Worker efficiency
   - f. Consumer goods v. defense needs

3. Problem of type of foreign policy
   - a. England
   - b. United States or Russia
   - c. Non-alignment nations
   - d. China
   - e. Pakistan - Kashmir
   - f. United Nations

It would be interesting to discuss the type of government adopted by India and to note the origin of some of its ideas.

(CHARTS)

H. India looks ahead

The Five Year Programs - Will they work?

(Student discussion)

PAKISTAN'S THIRD FIVE YEAR PLAN - 1965-1970 - Interim Report Series, May 1967, Vol. VIII, No. 5

Water - The Key

Perhaps in no other Asian country is so much attention and effort directed at water development as in Pakistan. Nor, for that matter, are the problems of water management so complex. In the eastern province there are steaming jungles and torrential monsoon rains. In the western province, some of the largest glaciers in the world are located and the rivers are fed by melting ice and snow from the Himalayas.

Yet the development of Pakistan's water resources is at the heart of the rapid progress planned for agriculture and industry under the current Third Five Year Plan. Plainly, economic growth hinges on whether an adequate and timely supply of water is available to agriculture and whether there is enough low-cost power to underwrite industrial expansion.

As the Third Plan expressed it:

"The importance of water and power facilities cannot be overstressed."[1]

In Pakistan, the question of water is complicated by a dramatic divergence. In the country's western province there often is not enough water. In its eastern province there is often too much water.

For example, in the east the biggest problem centers on flood control. In the west, the basic problem turns on the need for water storage and the treatment of water-logging and salinity. In one respect both provinces share a need for additional irrigation works--but of a different character.

Eastern Province The problems of water development in East Pakistan are typical of those areas associated with monsoon climates: A deluge or drought. In the period of the monsoon, from June through September, the region's great rivers crest their banks and flood the rural countryside. During the relatively long dry season, which runs from November through May, these self-same rivers may not carry enough water to permit local inland navigation. The contrast is striking.

One consequence is there is a large untapped agricultural potential in East Pakistan. Only twenty million acres are presently under cultivation and their yields are only one-fourth of those found in many other countries. Pakistan, of course, is anxious to capitalize on this potential. But the engineering and hydrological problems are formidable.

Illustrative of the complexity of the problem is the need for water in the dry season not only for agricultural and industrial purposes, but also

- to allow sufficient inland navigation
- to avoid damage to the burgeoning fishery industry
- to prevent the penetration of sea water inland.

Then, by contrast, in the wet season there is the problem of severe flooding along the typhoon-ravaged coast.

In spite of these obvious difficulties, considerable progress was made in water development during the Second Five Year Plan (1960-65). Significant studies were completed and a preliminary Master Plan blueprinted. In addition, a number of major water development projects were successfully implemented. This in turn opened up an additional 70,000 acres of land to intensified farming and--more important, perhaps--improved the yields on 2.3 million acres. These projects included flood control, comprehensive drainage schemes, dredging and so forth.

Against this background, the strategy for the Third Plan is dictated by several factors. One of the most important is the clear-cut necessity for accelerating the province's economic growth rate, particularly in farm output. Accordingly, the Third Plan's target in this sector is to step up water development in the province so that the cropped area will have increased by 1.7 million acres and higher yields will have been registered on an additional 2.7 million acres.

Western Province. Out of a total land area of nearly 200 million acres, only about forty million in Pakistan's western province are under cultivation. Of these, twenty-seven million acres are irrigated by what is probably the world's largest irrigation network. In spite of this intensive irrigation system, however, the cropped area is overextended and the scarcity of water remains a limiting factor in the growth of agriculture. At the same time salinity has become a menace--indeed, salinity and water-logging have been popularly dubbed, "Public Enemy No. 1."[2]

Fortunately, there is a large potential for expanding the supply of water and an enormous potential for hydroelectric power. At present the province uses about 60 million acre feet of water (MAF) while an additional 25 MAF largely empties into the sea. Pakistan's objective is to capture this potential and put it to work in the service of agriculture and industry. To do so means enlarging the present canal system and erecting huge dams as water storage depots.

During the Second Plan Period substantial progress in water development was recorded. More than eight million acres of land were reclaimed and developed. Moreover, striking successes were registered by the nation's Salinity Control and Reclamation Project. The project embraced an area of 1.2 million acres. Thousands of public and private tubewells were constructed--the overwhelming majority in the private sector. The results were astonishing. Crop yields soared 25 per cent and the area's water table, which had been damagingly high, was lowered about seven feet. As the Third Plan commented:

"Such reclamation and development results provide considerable hope for the future."

Another significant stride during the Second Plan was the unprecedented increase in hydrological, engineering and agricultural information on the province. In this connection, the work of a number of leading Pakistani scientists in several different government agencies was supplemented by contributions from many of the world's most able land and water specialists. This work has produced a raft of background papers, master plans and project reports. They will serve as an invaluable springboard for future water management and development.

It is against this brightening picture, that West Pakistan's water strategy was developed in the Third Plan.

Broadly, that strategy is to maximize the relatively easy development of groundwater in the province by thousands of additional public and private tubewells and to start work on enlarging the system of irrigation canals in the region. These objectives are designed "to provide the most rapid possible development of the water potential and to support the sharp increase in agricultural production."[3] In specific terms, Pakistan is now in the process of reclamation and irrigation development covering 9.8 million acres. The Third Plan also calls for boosting available water by 22 MAF, an increase of about one third over present water supplies.

Both Provinces. The hope is that the success of the water development program will set the stage for further development under the Fourth Plan (1970-75)--and for the uninterrupted economic growth of the fifth most populous nation in the world.

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1. The Third Five Year Plan. Government of Pakistan. June 1965. Part III Physical Infrastructure. Chapter XVII p. 289.
2. Engineering Forum Vol. VIII No. 9. Annual 1966 p. 35.
3. The Third Plan etc. p. 293.

India - Government

Ideology

Materials: Tape - India and its Leaders: Two interviews, 60 minutes Center for Study of Democratic Institutions, Box 4068, Santa Barbara, California.

The first interview with Ramanohar Lohia, the leader of the Indian Socialist Party and a follower of Gandhi, permits the development of several concepts as well as listening skills. His view on socialism, trade, industrialization and class could be developed with students to evolve the concepts that other peoples may not view themselves or their problems or U. S. in the same light as we do. After having students follow his discussion with the aid of a study guide, such as the one attached, they could be asked to analyze how Mr. Lohia's view of these things varies from that of the students and to develop hypotheses as to why the difference exists.

The second interview is between two Americans, Scott Buchanan and Stringfellow Barr, who discuss the nature of Indian politics, particularly the impact of Gandhi and how this manifests itself in the view and solutions proposed by such followers as Lohia, Vinoba Bihave, Jayprokosh Narayan and Y. P. Kripalani. Two conceptual frameworks are particularly valuable.

(1) The continuing impact of the influence of Gandhi even though he has been dead 20 years.

(2) The disparity introduced into Indian politics by the fact that each group is following a single thread of Gandhianism. If students are already familiar with Gandhi's ideas, they might be asked whether each of these men does represent Gandhi and what their developing diversity means for Indian politics and India.

Listening and Discussion Guide for Tape India and Its Leaders:

Two interviews.

Side 1 Ramanohar Lohia, Leader of Indian Socialist Party

Mr. Lohia presents his views of the nature of the basic problems of India and of the world.

I. Effect of U. S. aid on Indian development - How does he see it?

Reasons? "Despite U. S. aid the U. S. takes more from India than it gives back in grant and loans."

II. What he sees as India's problem? The World's? Relationship of caste and class?

"Caste and class struggle throughout history like original sin."

III. Mr. Lohia sees the socialist part as the only opposition to the Congress Party.

A. What are the basic elements of the Socialist Party program with respect to

1. Caste?

2. Land?

3. Private property?

4. Four pillar state?

B. How does he see industrialization in the Indian context?

Problems? Solutions?

"Large scale mass production whenever necessary and small unit machines wherever possible."

1. He sees big factories as making "certain rotten mental conditions." Why?

2. What is his answer to development if big industry creates "a situation in which the mind of man becomes crippled, is swamped, it cannot operate on the situation in which it exists"?

IV. He says Socialism is the answer, "There is no other intelligent choice." How does he define Socialism?

V. He says "There is no universalism in the world today, there is cosmopolitanism. The Bureaucrats, the Bourgeoise and the leaders of the world are tending to unite together and universalists like Mahatma Gandhi, who said the peoples of the world should unite," are very rare.

What does he see as India's and man's ultimate goal?

Side 2 Scott Buchanan and Stringfellow Barr discuss the influence of Gandhi on four of his followers: Lohia, Vinoba Bhave, Jayprokosh Narayan and Y. P. Krispilani.

In their discussion look for the strands of Gandhi's philosophy in each leader. Do their views form a coherent pattern?

I. Vinoba Bhave is described as Gandhi's "Most direct successor" and most beloved disciple"-- why?

II. Lohia - What strand of Gandhianism does he represent? What is satyagraha?

III. Bhave is discussed in detail. What are his goals? How is he Gandhian?

A. Satyagraha

B. Significance of idea that "by choosing to have no property, he had no hostages to fate"

C. What do you think of Bhave's answer to communism.

D. Bhave raised about five million acres:

1. Why was it hard to distribute it?

2. It was said "It hasn't made a dent in the problem". True? Why?

Bhave is said to be trying to awaken the conscience of India....forcing the application of laws....make the landless and greedy landlords aware that maldistribution of land is India's greatest evil.

How far are Bhave and Lohia apart in their view of India's problem? On their proposals for solution? What is the potential influence of this in Indian politics and government?

India - Religion

Concepts: Common philosophical basis of religions; that the traditional Asian viewed man and religion as synonymous.

Materials: THE ANCIENT ASIAN VIEW OF MAN, by Sarvepali Radikrishnan - 30 minute tape; Sound Seminar, Cincinnati, Ohio.

In this very high level tape Mr. Radakrishnan, who is both India's leading philosopher and her president, discusses the basic concepts of Asian and specifically Indian religious views. Since he is discussing the conceptual framework rather than the specific beliefs and practices, it is set on a level of fairly high sophistication. As such it would be most useful with average or above average groups and because of the complexity, should be used only after careful preparation.

As the title suggests, he holds that the ancient Asian view of man is essentially a religious one and one that is in some instances at variance with those of Western man. Students could, however, use the tape as a way of seeing Asia as the saw herself. A set of guide questions and a guide-excerpt sheet would be useful to facilitate students following the tape and in discussing it. Such a sheet is appended.

A study of the tape and guide sheet could be used to provide motivations for a study of Indian religious practices especially Hinduism; perhaps geared to the question of how this view of man is or is not implemented in Hinduism and in turn how this view and religion have molded Indian society, i.e. Nirvana, reincarnation, etc.

Listening and Discussion Guide for

The Ancient View of Man, by Sarvepali Radakrishnan

Purpose of the tape: To discuss the basic values and concepts upon which, according to Mr. Radakrishnan, Ancient Asia and specifically India, based their view of man. What is the nature of man? Is man a free agent or is he predestined? How does he view other races and such ideas as materialism? What is the end of man? What is the nature of salvation and of religion?

Directions: Listen carefully and ask what were Asia's values rather than are their values like our own.

Mr. Radakrishnan says that the Asian view of man was essentially a religious one and that the common characteristics of Indian civilization are:

> "Faith in an unseen reality of which all life is a manifestation, the primacy of spiritual experience; a rigid adherence to intellectual norms and an anxiety for harmonizing apparent opposites."

View of the Nature of Man?

> "Eternities in oneself, the real, which is the innermost of all things, is the essence of one's own soul; the sage whose passions are at rest sees within himself the majesty of the great real, because there is the reflection of the divine in man, the individual becomes sacred. If we try to possess man as flesh or as a mind to be molded, we fail to recognize that man is essentially the unseizable, who bears the image and the likeness of God and is not the product of natural necessity. Man is not something thrown off as it were in a cosmic whirl; as a spiritual being, he is lifted above the natural and social world."

RADAKRISHNAN - Listening and Discussion Guide

If man is the reflection of God is he a free agent or predestined?

"Man's final guilt rests solely with himself. His future is not solely determined like that of other animals solely by his biological past; it is controlled by his own plans for the future."

How does this view see other races and ideas like materialism?

"We flounder in possessions, as in a dark suffocating bog, wasting our energies, not on life, but on things....We thus become lost to the life of the spirit and are soulless. Attachment to spirit is consistent with spiritual dignity.... our bodies are the temple of the divine; they are the means for the realization of value (Karma); when human beings are most clearly aware, most awake, they are the instruments for the expression of the spirit. When we outgrow this, we outgrow individualism. We see that we and our fellow men are expressions of the same spirit. The relative differences of race and color, nation and religion are relative contingencies...."

If all men are expressions of the spirit, what of sin and the sinner?

From the emphasis on divinity in man, it follows that there is not one single individual, no matter how criminal he may be, who is beyong redemption. There is no peace at whose gates it is written 'abandon all hope ye who enter here.' There are no individuals who are utterly evil. Their characters have to be understood from within the context of their own lives. Perhaps they are criminals or diseased fellow men whose love has lost its proper aim. All men are children of the Immortal. The spirit is in everyone, as part of ones self, as a part of the very substratum of one's being. It may be buried in some like a hidden treasure beneath barren debris of brutality and violence, but it is there all the same, operative and alive - ready to come to the surface at the first opportunity...

What is man's ultimate goal?

"The divine is in us and the end of man consists in attaining a conscious union with the divine." (Nirvana)

Salvation for whom?

"The cosmic power of the eternal is universal love; it will not suffer defeat. The Buddhist and Hindu systems aim at universal salvation."

If salvation is universal, what about the evildoer?

"This does not mean that the Hindu and Buddhist religions cancel the distinction between good and evil; it only means that even the evil have other chances. The divine provides the soul with a succession of spiritual opportunities; if there is only one chance to be given to human beings, they have at the end of life a reward if good or condemnation if evil. Such a doctrine is not consistent with the view that God in infinite love, infinite compassion. India has stood for an ideal that does not make man merely a creature of time, dependent solely upon his material conditions and possessions and confined to them. We have proclaimed that the world is under moral law, that life is the scene of man's moral choice, it is Dharma...Karma..it is never too late for man to strive and attain his full stature."

What is the nature of religion?

"For the Hindu and the Buddhist, religion is a transforming experience; it is not a theory of God, it is a spiritiual consciousness; insight into reality, belief in conduct. Rites and ceremonies, dogmas and authorities are subordinate to the art of conscious self-discovery and contact with the divine."

How are truth and orthodoxy defined?

"Claims to infallibility based upon alleged revelations are not compatible with religion as spiritual adventure. The fulfillment of man's life is a spiritual experience in which every aspect of man's being is raised to its highest point. All the sense gather, the whole mind leaps forward and realizes in one quivering instant such things as cannot be expressed....This is religion; it is not mere argument about it."

What does the ancient Asian view of man offer to the modern world?

"Our disputes about dogmas deal with partial items of knowledge. At its death, religion in its silences and expressions, is the same. There is a common ground upon which the different religious traditions rest. This common ground belongs, of right, to all of them since it has its source in the non-historical, the eternal, the universality of fundamental ideas which historical studies demonstrate is the hope of the future. It will make for religious unity and cultural understanding...."

"The only hope for man is a spiritual recovery, the realization that he is an unfinished animal and his goal is the Kingdom of God that is latent in him."

The Culture of India

Requirements:

1. Kipling's poem, Ballad of East and West
2. The New York Times clipping with an account of the violent reception accorded the Beetles in India.
3. Recordings (taped)
    a. Revolver featuring the Beetles
    b. Sound of the Sitar featuring Ravi Shanker
4. Student with guitar, or, if available, guest with sitar.

Aims and Values

1. To introduce students to such concepts as clash and assimilation of cultures. (The "Liverpudlian rock" blends very smoothly with the raga sound of India.)
2. To familiarize students with some of the sounds and instruments of India.
3. To illustrate the importance of religion in Indian life. (Beetle's reception grew out of comments they had made prior to trip.)

Begin with a discussion of the meaning and significance of Kipling's poem. After discussion you might introduce them to the sound of Indian music: (This can be the basis of student activity.)

Play a sitar solo for the purpose of illustrating its strangeness to Western ears.

Without comment introduce either "Love You Too" or "Tomorrow Never Knows." Why does this not sound just as strange?

CHINA AND JAPAN
A Study in Contrasts in the Modern World

Chinese civilization is one of the few civilizations that have not been obliterated by the test of time or by invasions from without. On the contrary, the tendency was for invaders to become as Chinese as the Chinese themselves. As a consequence, Chinese civilization can boast a long, continuous cultural history, which, until recent times, was not modified to any great extent.

This long, continuous history, when coupled with the natural features of China, made possible the development of a culture which was insular in outlook. Left to their own resources, the Chinese tended to regard themselves as culturally superior to outsiders; that they had nothing to learn from the world of the 'barbarian.' Such smugness and insularity provide the key to understanding the history of China and the reason it became an easy prey to Western imperialism in the latter part of the 19th century. The assimilation of Western ideas in recent years, such as democracy and marxism, represents a complete reversal of tradition and is having a tremendous effect on the culture of China.

Japan's history, with respect to cultural continuity and isolation, is in many respects similar to that of China. The major point of departure took place in the middle of the 19th century when the history of Japan underwent a radical change, and as a consequence, Japan was not only able to withstand the threats from without, but managed to share in the spoils of imperialism.

China and Korea were the chief sources from which Japan derived much of its early culture. In the latter part of the 19th century, Western ideas exerted great influence. In spite of these external influences, Japan managed to develop and to preserve indigenous art forms.

The histories of both China and Japan, then, clearly illustrate the importance of cultural exchange in the struggle for survival.

In the course of this unit on China and Japan, students will study the basic character of these two countries through a concentrated study. Likenesses, as well as differences, will be observed; and special attention will be given to the response of man to his environment in these two countries in the hope that it will convey greater understanding of the significant roles of both China and Japan in current world developments.

Following are some of the aims and values through which it is hoped students will acquire an appreciation of the significance of China and Japan.

AIMS AND VALUES

1. China is one of the largest countries in terms of area and population.
2. One out of every four individuals in the world lives in China.
3. A continuous problem facing the Chinese has been the need for land to meet the needs of their rising population.
4. The precise location of some of China's borders are not clearly defined.
5. Politically speaking, there are two China's: the Communist-dominated mainland; and Nationalist China, which is based on the Isle of Taiwan (Formosa).
6. About 85 per cent of the population of China is engaged in agriculture; the majority of them live in villages.

7. Traditional cultural values, particularly with respect to family relationships, are being changed under the impetus of Red Guard activities.

8. Traditionally, the Chinese system of government, has been authoritarian.

9. Chinese civilization is one of the oldest, continuous civilizations in the world.

10. China exerts great influence on the policies of many emerging nations in both Africa and Asia.

11. Chinese civilization, particularly with respect to the arts, literature, filial piety, etc., has had a marked influence on Japanese culture.

12. The population of Japan is roughly half that of the United States; yet, it is fed from the produce of farmland which is less than half the total area of New York State.

13. Japanese culture has many outward expressions, such as in painting, garden and flower arrangements, as well as in literature.

14. Although it lacks many of the basic resources necessary for the establishment of an industrial base, Japan ranks as one of the major industrial nations of the world.

China - Introduction: Mental Images

Teacher reference: Isaacs, H., Images of Asia

If one of the values in studying Asian societies is to obtain a clear picture of these societies and by a mirror image of our own, one of the initial problems is to assure recognition of pre-existing mental images. Isaac's book explores the nature and origins of American images of China and India. While not recommended for student reading, it could provide useful ideas and example for the teacher.

One way of making students conscious of their own prior images of China is to utilize the psycholgist's free association technique. Ask the class to give you the first word or mental picture that comes to mind when you mention the word, China. If put to them as a game and the key word not mentioned, the results are often quite useful. By listing on the board their responses, develop a kind of composite picture of the class' image of China. A typical class will include things like rice paddies, sampans, coolies, in flat hats, pagodas, hordes of people, etc. When summarized into a single picture, ask the class to comment on this image. Is this a valid picture of a noble society, and if not, why not? After students have noted omissions, they can be made conscious of their own mind sets by asking where their images came from, and how they think their images would affect their own reading about China.

Too often both teachers and students approach a society and interpret it in terms of their own preconceptions and mind set without being conscious of it. This kind of experiment, by demonstrating clearly the existence of preconceptions, can be utilized to demonstrate the need for consciousness of mind set and could be demonstrated quite clearly by asking students to compare their image with a topographic map of China with its predominately mountainous terrain.

I. BASIC FACTS

A. Introductory questions and comments

1. Who are the Chinese?
2. What do we think about them?
3. How do they regard us?
4. What determines the way in which we think about them?
5. What determines the way in which they think about us?
6. Is war between the United States and China inevitable? Why?

These are some of the questions that a teacher might ask of his students as a means of introducing this unit. A teacher might have students bring in clippings as a way of providing clues to the responses he is seeking. He might, for instance, have one student read an excerpt from Theodore Roosevelt's writings on the subject of the "yellow meance." The responses and discussion should provide some direction as to what should be emphasized in this unit.

B. Follow-up

1. A film, a film strip, or a number of individual slides can be used to point out what is strange or "alien" about Chinese culture, clothes, music, language, etc., as a means of helping students understand why they react to foreigners as they do. These aids might also be used to show man's adaptation to his physical environment.

C. The physical environment (use of overhead, outline map and individual maps to students)

1. Location of China on world map.

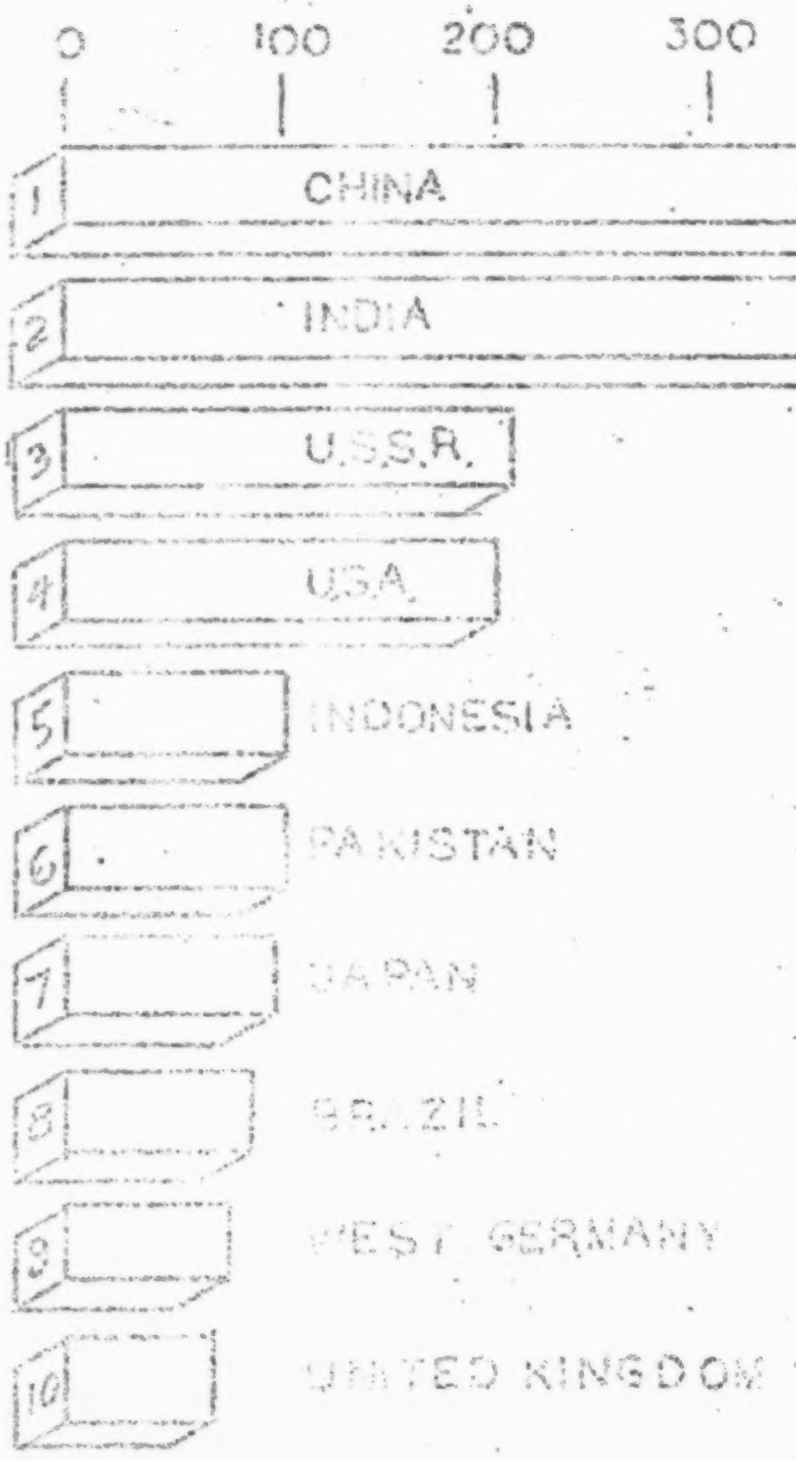
   a. China's neighbors

2. China and United States compared in terms of area and population.
3. China and Russia compared in terms of size and population.
4. Features
   a. Southeast - tropical forests
   b. East - Pacific Ocean
   c. Northern and Western frontiers - two vast barren deserts
   d. Southwest - Himalayas
   e. Two major rivers - Hwang Ho (Yellow River) and the Yangtze River
5. Climate (has an important impact on the development of two main cultures - geographically speaking)
   a. North China - Hwang Ho basin - often referred to as brown north - dusty type soil, relatively poor vegetation, few trees. Annual diurnal range 100°F. to 0°F. - 20 to 25 inches of rain annually. Main crop is wheat.
   b. South China - Yangtze basin - commonly known as green south - influence of monsoons, warm and wet - diurnal range 90° to 50°F. - lush vegetation, canals and waterways for irrigation and transportation. Intensive use of land possible because of combination of land, temperature, water. Main crop is rice - mulberry trees.
   c. Outer China - dry region, sparsely populated (Mongolia, Tibet)

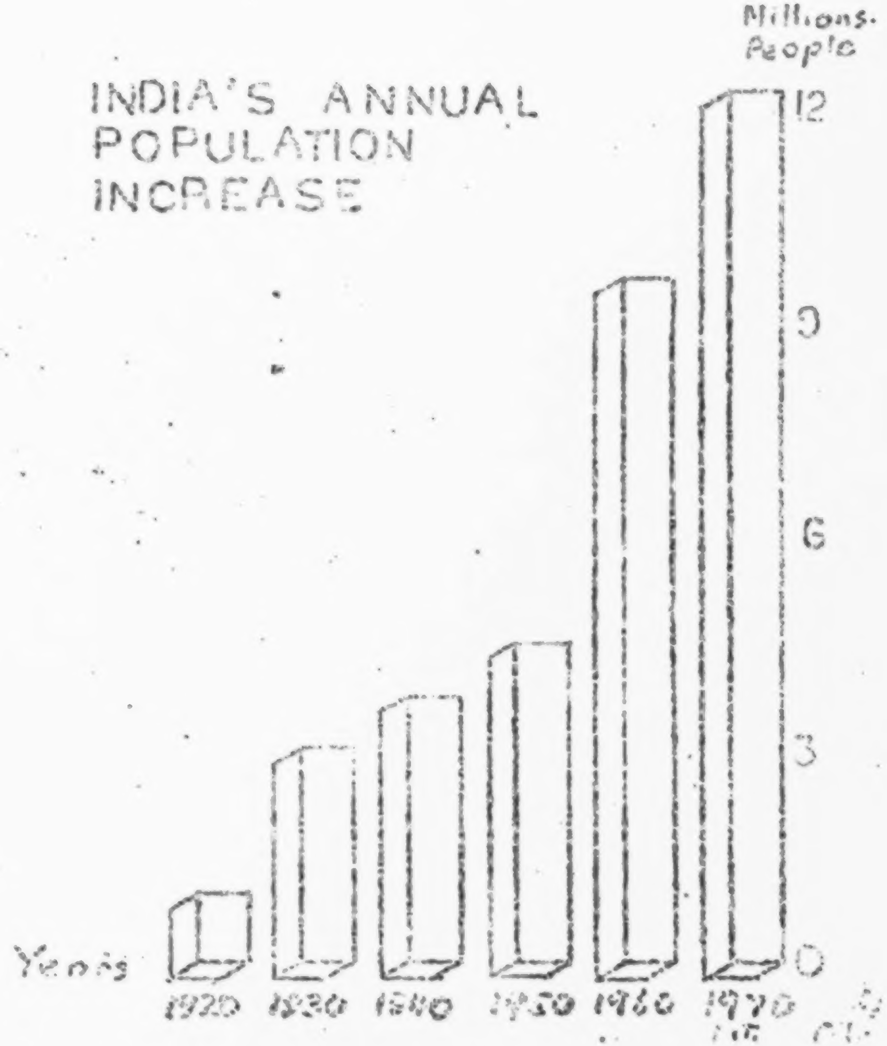
   For purposes of geography, North and South China make up the eastern half of the nation and it is here that the majority of people have settled.

6. Impact of climate and geography on cultural development.
    - a. Chinese civilization may have developed in the Hwang Ho basin.
    - b. Cultural isolation for thousands of years
    - c. Uninterrupted historical development until recent times.
    - d. Concentration of people into area which is roughly 15 per cent of total land area - the rest of area unsuitable for the support of human life.
    - e. Coastline has had little influence on the development of Chinese culture; however, great use made of inland waterways as a means of transportation and irrigation.
    - f. The rivers, because of the importance of water, have been both a source of destruction and sustenance - overflow.
    - g. The topography made geographical unity impossible until recent times. Hence, the development of many dialects throughout China.
    - h. The Yangtze is navigable for more than a thousand miles.
7. Chief cities - location
    - a. Peiping
    - b. Mukden
    - c. Tientin
    - d. Nanking
    - e. Shanghai
    - f. Canton

POPULATION —MILLIONS



INDIA'S ANNUAL POPULATION INCREASE



    g. Chungking
    h. Chengtu
    i. Foochow
  8. Population
    a. About 750 million
    b. Population density 2500 persons per square mile in some areas
    c. About 640 million are farmers
    d. Annual increase - 2.7 per cent (Have student make computation for 'e')
    e. Predictions concerning growth: 900 million 1970; one billion 1980

II. The Chinese Cultural Response

A. Recurrent flooding in the northern cradle of Chinese civilization led to organization for flood control, and this development determined to some extent the necessity for government.

1. The Hwang Ho is contained by a series of man-made dikes. The river rises 15 to 40 feet above surrounding ground level, thereby creating an obvious problem.

2. The problem of flood control necessitates the organization of labor. Hence, the necessity and acceptance of communal action as a means of survival in the Hwang Ho valley. The importance of maintaining the dikes is alluded to frequently in Chinese theories about dynastic cycle.

(a) In the cyclical pattern of Chinese dynasties, the dynasty starts out strong and includes as part of its program the improvement of the dike system.

(b) As the dynasty declines, it does not command the human resources necessary for the maintenance of the dikes. Hence, frequent disasters resulting from flooding - crops are destroyed - famine spreads.

(c) "Mandate of Heaven" justified revolution and new ruler. (Famines, floods, droughts, were believed to be manifestations of the wrath of the gods - displeasure with the ruler. A revolution would likely have the support of the people as a manifestation of the will of the gods.

B. The instability of the natural elements may also have contributed to the development of a naturalistic religion.

1. A naturalistic religion is one in which man sees himself as an integral part of the natural scheme.
2. As part of the natural scheme, it is incumbent on man to maintain himself in harmony with the universe.
   (a) Nature ordained that each man has a role which he must perform dutifully.
   (b) When man acts contrary to his natural role, he upsets the natural order - hence - floods, famines, etc.
3. Confucianism, Buddhism and Taoism are all naturalistic religions.

C. The high population density in Southern China is due largely to a combination of climate, favorable soil, high rice yield, etc.

1. In order to survive, man must establish a working relationship between himself, his fellow man, and the resources

available to him. The development of culture in southern China clearly illustrates how culture can be used both as a survival technique and as a factor in economic retardation.

(a) Initially, culture was used as a survival technique in that man developed a way of living in response to existing resources.

(b) Today, because that culture is encrusted as part of a long historical tradition, it denies a place for new adjustments to new conditions - hence - the chronic condition which man finds himself in that area.

2. The Chinese landscape can be described as cultural rather than physical because of the transformation which man achieved there.

   (a) Most of the land is double-cropped (intensive agriculture)

   (b) One third of the land being used is terraced to produce artificial levels for drainage.

   (c) Half of the land being used is irrigated.

3. Rice culture has developed in response to environmental conditions.

   (a) Hot rainy summers

   (b) Huge labor resource. (Rice culture demands a large labor resource because crops must be kept weed free so that weeds do not benefit from soil nutrients at expense of crops.) It is more important to increase yield per acre than to increase production per man. (Contrast with West)

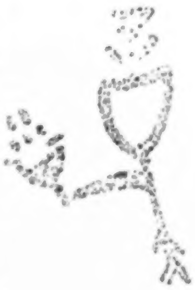
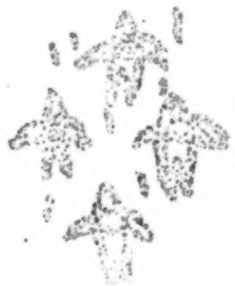
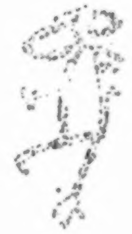
   - (c) Mild winters (make possible the growing of two crops annually.)

4. Because of the high labor requirements on the land, the village is the predominant unit throughout China.
   - (a) Urbanization is a recent phenomenon.
   - (b) Village is usually situated on the poorest land with the best land reserved for tillage.
5. The importance attached to agriculture can be seen in the importance of the farmer on the social scale. (Traditional)
   - (a) Scholar
   - (b) Farmer
6. Chinese culture has contributed to inefficiency in land use.
   - (a) The ownership of land was an important status symbol in the family.
     - (1) As families grew, fragmentation of land followed.
     - (2) The greater the fragmentation, the more border area was consumed (border area is land).
     - (3) A certain amount of land was also set aside for use as part of the family burial plot.
7. Problem - A comparison of two cultures

   Both Shanghai and Charleston have many things in common
   - (a) Both are approximately on the same latitude.
   - (b) Both enjoy about the same amount of rainfall during similar periods.
     - (1) Maximum - June-July
     - (2) Minimum - December-January

Chinese	Roman	Arabic
一	I	1
二	II	2
三	III	3
四	IV	4
五	V	5
六	VI	6
七	VII	7
八	VIII	8
九	IX	9
十	X	10

HOW CHINESE CHARACTERS EVOLVED

	"SERVANT"	"TO FISH"	"HORSE"
E 1700 1400 B.C.			
25 A.D. 200 A.D.	僕	漁	馬
380 A.D. Present	僕	漁	馬
Simplified Form	仆	渔	马

(c) In both cases, prevailing winds shift from offshore in winter to onshore in summer.

(d) In both cases, the soils are relatively similar.

What factors must we consider in accounting for differences in the cultural responses in the two areas?

D. Problem - To illustrate the importance of cultural continuity (tradition) as an important feature of Chinese civilization,and to show in what way this feature contributed to economic retardation, we suggest that you use the two charts illustrating Chinese calligraphy.

1. One might begin by showing the chart which has the Chinese, Roman and Arabic numerals. Have a student work out some problems using Roman numerals - then use Arabic numerals.
    (a) Why is it more convenient to use Arabic numbers?
    (b) What has it meant for the economy of those countries which adopted it?
    (c) Now observe that Chinese calligraphy is more complex.
2. The second chart will show how calligraphy has changed over a period of years.
    (a) What problem does this present to the average scholar in China?
    (b) What does it mean for the average person?
    (c) What does it mean for the economy? (Try to visualize what a typewriter would look like.)
3. Since all literate Chinese can understand calligraphy, regardless of their respective dialects, would you describe

these Chinese symbols as phonetic or ideagraphs?

Chinese Calligraphy

Some students may wish to investigate and report on Chinese calligraphy. To spur their interest, one might direct their attention to a number of sources.

Dennis Bloodworth has written an interesting article which has appeared in the following publications.

1. Horizon, Summer, 1967.
2. The New York Times Magazine Section, June 18, 1967.

The article cited above will appear in a book to be published in the fall of 1967.

3. Kurt Wiese, You Can Write Chinese
4. H. G. Greel, Chinese Writing

Notes for the Teacher

The Chinese Language (Oral and Written)

The Chinese language has over four hundred dialects, most of which are mutually unintelligible. For instance, a Chinese speaking the Cantonese dialect could not make himself understood orally in many areas outside Canton. A large number of Chinese speak a dialect referred to as North Mandarin. Orally, then, the language of China in its oral form would hardly serve as a unifying force. As a matter of course, it tends to point up the fact that the strength of China did not emanate from a central source, but from the strength of the regional war lords.

As a written language, Chinese characters (calligraphy) can be understood by any Chinese who is literate, irrespective of the dialect he speaks. This is because the characters are pictorial rather than phonetic as in the Western alphabet. Some Chinese characters combine with others to form other ideas or pictures. (The characters can be referred to as pictograms or ideograms.) The characters which combine to symbolize a woman with male child takes on a new meaning in its combined form: it means "good." The origin of this ideogram can be found in the remarks dealing with the Chinese value system.

Chinese, then, in its written form provides some basis for unity in China. However, the influence of Chinese calligraphy extends beyond her boundaries. Chinese characters, with some modifications, are used to give written expression to the languages of Japan and Korea.

Have the students examine the characters on the chart which has been prepared for overhead projection. They will be able to observe that originally the characters were pictures of objects. The chart also illustrates that over a period of time, the pictograms become more abstract. There is then, seemingly, some correlation between what was happening in art and the modifications in Chinese calligraphy.

In recent years the communists have attempted to simplify the written language by a reduction in the number of characters and the substitution of complex characters for ones which are simpler. The purpose is to make the written language more popular and at the same time facilitate communication from the central government. They appear to have reduced the number of characters from about 9,000 to around 3,000. The question arises as to whether the nationalists on Taiwan will follow suit. If they don't, what does it mean for the future of the two Chinas? Would it be to the advantage of the nationalists to ignore the changes? Why?

How would it affect communications between the mainland and Taiwan?

III. The Influence of Religion on Chinese Culture

A. Two filmstrips are available, each with a teacher's manual, on the following subjects.

1. Confucianism
2. Taoism

B. Confucianism

Points which might be emphasized with respect to the influence of Confucius on Chinese culture.

1. In what way did his legal ideas provide for political stability?
2. What provision did he make for political continuity?
3. In what way did he contribute to the status of scholarship?
4. What were some of his ethical principles?
5. What importance did he attach to customs, ritual decorum?
6. How was social status influenced by the teachings of Confucius?
7. What was the basis of man's relationship to man (Superior main concept)
   (a) Five virtues
      (1) Right attitude
      (2) Right procedure
      (3) Right knowledge
      (4) Right moral courage
      (5) Right persistence
8. Family life was influenced by Confucius

Bissett

China - Traditional Values

Confucianism

Introduction to China

Materials: "Sources of the Chinese Tradition", W. deBary, Columbia U. Press

Suggested teacher readings: Wright, A., Confucianism and Chinese Civilization

Reischaurer, East Asia: The Great Tradition, 69-72

Much of the extraordinary continuity of Chinese civilization and a good part of its view of itself is conditioned by the domination of China and its elite by Confucianism. Concepts, like the idea of China as the center of all virtue and, therefore, of power, and the idealization of heirarchy and a golden age of the past, which make many Chinese customs and actions "strange" and incomprehensible for American students make very logical sense when placed in the Chinese conception framework.

Many of the basic values of the society can be evolved by having students read selected parts of the sayings ascribed to K'ung-fu-tzu and ask them to erect a model of a society based upon these ideas--what would be its dominant values and how would these affect societies' views and structures. By including the introductory "Confucius said", they can construct a Chinese theoretical model or as an introduction to a study of China they could be supplied with only the quotations without a prior knowledge of the country and thus engage in purely theoretical model building. In either case the model could then be utilized as a structure for consideration and validation.

Confucianism

1. Government - Confucius is concerned with the reestablishment of good government and with stability and virtue in government. "Reestablishment" meant a return to the virtuous age of the Kingdom of Chou (Jo). This essential premise established the backward looking nature of Chinese civilization, since the search for the ideal led

backward in time to an era recorded only in apocryphal books, and any change forward had to be justified by references backward to earlier ideas in China's history. This became particularly significant with contact with the west, since it's orientation was forward and since it's ideas and institutions had no theoretical justification in the age of Chou.

"A government is good when those near are happy and those far off are attracted." But how is this to be accomplished? The concept of virtue as a central theme holds true here also. "If a ruler himself is upright, all will go well without orders. But if he himself is not upright, even though he gives orders, they will not be obeyed."

Thus two essentials of government: the ruler is the virtuous man whose virtue makes orders superfluous since his virtue permeates the society and all men are virtuous and fill their place according to the "mean". Here also is implied the the concept of the "mandate of heaven". If the ruler is virtuous, he is in harmony with all nature and all will be normal; if not, the disharmony brings droughts, war, etc. In that case even if he "gives orders, they will not be obeyed," since he will obviously have forfeited the mandate of heaven and thus his claim to legitimacy. Thus legitimacy and virtue are indivisible.

Society

"Let the Prince be Prince, the Minister be Minister, the Father the Father, and the Son Son." If students are faced with this quote and the question of what it indicates about the society, the model must be heirarchic with fixed positions and, by implication, must contain carefully delineated roles and statuses. In China the attempt to realize this ideal was called "the rectification of Names", thus the ideal was that each person's goal was to become what his name and status demanded.

Individual - Position, Role and Values

"Do not worry about not holding high office; worry rather about playing your proper role."

This then is a role oriented society. What determined role and how was playing it determined?

"A young man's duty is to be filial to his parents at home and respectful to his elders aborad, to be circumspect and truthful, and, while overflowing with love for all men, to associate himself with humanity. If when all that is done, he has any energy to spare, then let him study the polite arts."

The standard value of duty was based upon the mean. "Perfect indeed is the virtue which is according to the mean."

The Basic Guiding Principle

"Is there any one word that can serve asa principle for the conduct of life?"

"Perhaps the word reciprocity: Do not do unto others what you would not have others do to you."

"What do you think of requiting injury with kindness?"

"How then would you requite kindness? Requite injury with justice."

Class

"By nature men are pretty much alike; it is learning and practice that set them apart."

In education there is no class distinction."

Thus, though role means status, class is not absolutely fixed but attainable by education.

Individual Virtue

"The gentleman first practices what he preaches and then preaches what he practices."

"There are three things that a gentleman fears: He fears the will of heaven; he fears great men; he fears the words of the sages. The inferior man does not know the will of heaven and does not fear it. He treats great men with contempt, and he scoffs at the words of the sages.

"To govern is to set things right. If you begin by setting yourself right, who will dare to deviate from the right."

Good is then determined by the virtue of the individual and this virtue fostered by education produces men who having set themselves right, will rule by their example or by the "radiance of their virtue."

(A reading problem in 32 Problems in World History can be used to emphasize importance.)

IV. The Impact of History on China

Chinese history is too long and complicated to deal with in the time assigned. The selection of material should be determined, to a great extent, by what the teacher hopes to elicit from a study of the subject matter and from the direction of student interest. Because we are concerned with the impact of Chinese history on modern times, we can afford to be selective in our choice of subject matter.

Aim: Our object will be to show in what way the Chinese cyclical theory of history can be used to explain, in part, the fall of Chiang Kai-Shek's government.

A. The Chinese concept of history
   1. The concept of dynastic cycles
      a. Cycle begins with the sage king (virtuous) and ends with a degenerate monarch.
      b. Cycle restarts when the new sage king (virtuous) overthrows the degenerate monarch and establishes a new rule.

B. The Chinese cyclical theory of history appears to be a reflection of their view of natural history.
   1. In nature we have an annual cycle of decay and renewal.
      a. Human history is seen as a reflection of this natural order of growth and decay.
   2. The Yin-Yang idea.
      a. Since man is viewed as an integral part of nature, he must act in accordance with it. Natural disasters are

viewed as a manifestation of the god's displeasure because man is not in accord with nature.

b. The emperor's role is viewed as that of maintaining natural accord. History, then, is viewed as a series of great deeds by great men whose efforts were directed at keeping man (his subjects) in accord with nature.

C. Application of the Theory - The Hsia Dynasty

The teacher can select the dynasty with which he or she is most familiar to apply the lesson.

1. The Hsia dynasty - founded by Yu (student report)
    a. Gains power and prestige by controlling floods, building roads and irrigation projects for his subjects.
2. The Chou (jo) dynasty (student report)
    a. The emergence of the Chou dynasty was made possible because of the decay of the Shang or Yin dynasty. The decay grew out of the inability of the existing dynasty to stem the pressure of invaders on its western frontiers. As a consequence of neglect, river banks and irrigation projects were neglected; these in turn led to famine, etc.
3. Chou dynasty, which was the longest in Chinese history, was founded by Wu Wang. During the life of the dynasty, certain institutions and concepts developed which were to have a lasting impact on Chinese history.
    a. Political - Feudalism

    Monarch styled "Son of Heaven" - combines secular and spiritual roles (theocratic) - seen as intermediary between heaven and man. Territory divided into concentric circles - ones closest to the capital were held by close relatives (nepotism) - those further out by vassals.

b. Social

Development of an aristrocratic society with its apex in the authority of the emperor.

An hereditary nobility of five ranks, entitled to hold fiefs, and have political power, command armies and perform priestly functions in own territory. (Compare with Medieval Europe.) Peasant role is that of acceptance of status into which he is born - has no right to ownership of land.

c. Philosophy

Confucianism, which helped to bring order out of chaos - feudal strife - which was characteristic of late Chou period. Philosophy emphasized that peace could be restored by a return to ancient traditions. It also portrayed the authority of the state as an extension or enlargement of family authority.

Taoism - a reaction to Confucianism - a philosophy which grew in response to despotic rulers. Power had slipped from the hands of the ruler to a point where the vassals were stronger and more arrogant. According to the philosophy, man should not be hampered by the laws of government - they should be free to work out their own behavior. Man should restrict his needs to simple essentials, should suppress desires, should submit to the dictates of nature. Advocates saw little, if any, need for formal education. Reacted against "modern" trends and inventions - virtue is in the agricultural society.

4. The decline of the Chou dynasty was already in progress while the philosophic schools were emerging. Civil war and imperial neglect made it comparatively easy for the emergence of the next dynasty.
    a. The Ch'in dynasty which followed was based once again on centralization of power under a military dictatorship. Builder of the Great Walls. In what way did the building of the wall contribute to the fall of the dynasty?
5. The cycle of "decay and renewal" should now begin to be apparent. A student may observe that the renewal usually results in a return to some form of authoritarianism. It is important that authoritarianism in Chinese history is usually equated with virtue, since it required a strong authority to cope with the problems of the Chinese environment. (Spiritual discipline made it possible for the Puritans to overcome the problems of the New England wilderness - characterized by communal action - not "rugged individualism.")
6. A student may inquire how the cyclical theory of history varies with out concept. One way in which you might deal with this (if you are brave enough)

a. Have a student relate the Chinese version of genesis. P'an Ku legend

b. Have a student relate the Judaeo-Christian version of genesis which has influenced the Western concept of history.

Pivotal Questions

1. Does the cyclical theory have meaning as a way of explaining events in modern China?
2. How do you explain the comparative contentment of the Chinese under successive alien rulers?
3. Can one cite the theory as a means of explaining the overthrow of the Chiang Kai-Shek government in 1949?
4. What weight can one place on the failure of the Kuomintang to lead the country in a program of creative action in the period 1927-37.

D. The Chinese Value System

Begin by defining what is meant by a value system.

One could define it as a system of beliefs or obligations which determine how one acts or thinks in a given situation. Use some examples before proceeding. The significance of Chinese history can also be explained in terms of its value system. Start out with a list of values.

1. Continuity

The idea that a continuity of tradition is better than innovation. Thus continuity is equated with virtue. How then would such a virtue be consistent with the cyclical theory?

2. How is the idea of continuity expressed?
    (a) Importance attached to age in decision making.
    (b) The fact that age is equated with wisdom. (Basis for very interesting discussion.)
    (c) The importance attached to the male members of the families. (The male represents the seed of continuity.) You might comment on the role of women - their inferior status was emphasized by the custom of binding their feet. If a girl were to obtain a desirable husband, her feet must be bound. This involved the painful cramping of the toes and was a restriction to freedom of movement and healthy movement.
    (d) Clothes styles remained unaltered for centuries - compare with trends in western history.
    (e) It was undesirable for parents to outlive their offspring - represented a break in continuity.
    (f) Ancestor worship.
3. What is the source for this tradition of continuity? What importance does it have as a way of explaining history?
    (a) One approach might be to deal with the emphasis which the emperors placed on Confucian teaching during the Han dynasty (206 B.C. - 220 A.D.)

    What was there about Confucian teachings that caused Liu Pang to promote their study? (Emperors seeking officials for the government instituted merit civil service exams. The exams were based on an understanding of Confucian teachings.)

4. Authoritarianism came to be valued more than democracy.

   Refer to reason for this development under developments during the Chou dynasty #5 for explanation.

   Could this have meaning for modern China? There has never been a democratic tradition in China. Communal life has been characteristic of feature of rule at the local level. Only under such a system was it possible to have an equitable distribution of community resources. Communal distribution of resources was achieved through the authority of the village elder(s).

   Distinction should be made between terms:

   (a) Egalitarianism - equal distribution of productive resources.

   (b) Democracy - equal distribution of power

   Only through authoritarianism was egalitarianism possible in an environment of limited resources and unpredictable environment.

5. Contempt for commercial classes

   If we have answered the question as to why the Chinese were comparatively content under many alien rulers, we can begin to understand why it was that westerners were regarded as a class apart from other aliens - why they were not accepted. The attitude towards commercialism can be integrated in order to develop understanding of Chinese history.

6. Traditional Chinese culture regards the city dweller with

contempt.

Values #5 and #6 can be coupled together for the purpose of developing further understanding of Chinese history. The strategy is to elicit information from the students by drawing on previous information through a series of leading questions. The primary aim is to draw attention to the fact that early communists addressed their revolutionary ideas to the peasants of China rather than the city dwellers as did the Russian communists.

Following is a suggested series of questions and the kind of responses one would hope to elicit.

1a. If you had to include the following on a social scale, how would you rate them?
a craftsman, a merchant, a soldier, a teacher, a farmer

2b. Explain why you rated them as you did.

3c. Why do you think there is an absence of consistency in the rating in the class?

4d. Whom did the majority in the class rate highest?

5e. What does this indicate?

These questions should help the students develop some understanding as to what is meant by a value system. (A system of beliefs or obligations which determines how we act or think.)

We can now turn to the origin of some traditional Chinese values:

6(a) In what order did Confucius rate the same people?

a. Scholar

b. Farmer

c. Artisan

d. Businessman

e. Warrior

(Note the place of the warrior and scholar - contrast with Japanese. Both the businessman and the warrior are akin to 'necessary evils')

7. Why did Confucius rate commercial activity so low?

a. Makes profit on the labors of others (interest, etc.)

b. Theirs could not be regarded as labor in the proper sense of the word. True labor is to be found in tilling the soil, etc.

8. Can you think of any reason why commercial activity did not develop to any great extent in China until modern times?

a. Over 90 per cent of the Chinese were peasants who lived on a low subsistence level and were subject to the whims of nature. Because of this low subsistance level, there was little room for commercial development. Those who did engage in commercial activity were for the most part foreigners--and their activities were restricted to the needs of the landlord class. In time, many foreigners invested their profits in land--they did not expand their commercial activity.

9. Why do you think these foreigners invested in land instead of commercial expansion?
    a. They wanted to integrate - to become "respectable" in the Confucian sense in that they were involved in "legitimate labor."
10. What impact would this have on the long-range history of China?
    a. Retardation of economy.
    b. Retardation in the growth of cities.
    c. Association between commercial activity and foreigners (barbarians)
    d. Association between foreigners, commercial activities and urban centers.
11. How was it possible for successful waves of invaders (foreigners) to become accepted until the 19th century?
    a. Invasions, until the 19th century, did not bring about an infringement on Chinese culture. Most of the invaders adopted the culture of their subjects.
12. How would this affect the thinking of their subjects?
    It would strengthen the conviction of the Chinese that their own culture was superior to that of the foreigners.
13. In what way were the invasions of the latter 19th and 20th centuries different from previous invasions?
    a. Initially, the Chinese regarded the Europeans in the same light as they regarded other foreigners, hence,

culturally inferior.

   b. The Chinese regarded their empire as the center of, and the superior of other areas of the world.

   c. Western culture was preaching the "White, Anglo-Saxon, Protestant doctrine" at the peak of Imperialism.

   d. When Europeans insisted on equal treatment in their dealings with China, the latter rejected the demand on the basis that there could be no basis for equality.

14. What was the primary motive for western contact?

   a. Commercial activities

15. In what way were these commercial activities different from previous activities?

   a. While earlier traders eventually were absorbed, in order to become accepted, western ventures resulted in efforts to expand commercial activities and trading centers around ports. The westerners were not interested, beyond paying lip service to Chinese civilization, in being absorbed by the native culture. Hence, the break with tradition, with continuity.

   (While the concept of history is cyclical, its continuity is cultural. It was the commercial interests from the west that destroyed this continuity.)

Problem: Does the acceptance of a communist form of government represent a departure from the importance of continuity in Chinese history?

Some students may question the emphasis which you place on certain cultural values such as continuity, etc., in the light of current events in Chinese history. Such a question can be anticipated by posing one of your own:

1. In what way does socialism or communism represent continuity in current Chinese history? Be sure the students can define the following terms:
    a. Communism
    b. Socialism
    c. Nationalization
2. In what context is the word "nationalization" likely to be used and why?
3. Have a student report on the reforms of the Han dynasty. The following are some of the features you should be alert for:
    a. The Han dynasty began with the emergence of a peasant as Emperor (Liu Pank).
    b. While the Emperor continued the trend of granting fiefs to those who had assisted his rise to power, there was a trend towards centralization of power.
    c. The economic reforms carried out during this period had many features which we identify with socialism today. They included the following:
        (1) Imperial (Central) control of the means of production of certain important items. These included iron, salt, liquor.
        (2) Nationalization of land.

   (3) Price controls.
   (4) Famine preventive measures.

Besides the above features, it might be well to have the students recall other "collective" features in the history of China.

4. "Collective survival" at the village level depended upon a strong authority to ensure distribution of resources.
5. Also important is the association between the sage monarch and the concern for the "general good."

Cultural Change

While there is much evidence to support the theme of cultural continuity, some time should be given to the modern changes which have occurred or are currently taking place in China. In the event that you have difficulty eliciting the information from students, you might try citing some of the ones below. The purpose is to have the students offer reasons for the changes.

1. A deemphasis on the importance of the family and ancestor worship. (How does family loyalty affect loyalty to the state and to what degree?)
2. Age no longer appears to be the criterion for leadership.
3. Abolition of private property and the establishment of communes.
4. A reorganization of the structure of society. (The 'classless man').
5. Encouragement of innovation, scientific and rational thought. (Why did previous administrations put strong emphasis on

Confucian ethics?)

6. Growth in the size and number of cities.
7. Shift in center of administration from the South to the North.
8. An involvement in world affairs, particularly in the affairs of distant countries.

For the convenience of the teacher, the following is a list of dynasties with approximate dates.

Hsia (she-ah')	2000-1500 B.C.	Yu
Shang (shahng)	1500-1050 B.C.	
Chou (jo)	1100-256 B.C.	Confucius
Ch'in (chin)	256-207 B.C.	Centralization, Great Wall
Han (hahn)	206 B.C.-220 A.D.	Buddhism
T'ang (tahng)	618-906 A.D.	
Sung (seong)	960-1280	"Culturally" superior to European Middle Ages
Mongol Rule	1259-1368	Genghis Khan, Kublai Khan, Marco Polo
Ming	1368-1644	Gunpowder
Manchu	1644-1912	
Modern	1912-	

Reading I - MACARTNEY MISSION OF 1793

Schurmann, Franz and Schell, Orville. Imperial China, New York. Random House

Pages 105-108, 112-113.

Suggested Procedures for Study

The Ch'ien Lung letter serves as a type or model of the Chinese idea of a "Universal Empire" or the concept expressed in the name of Imperial China, "Chung Kuo" meaning "Middle Kingdom". China was the center of the universe, not to be Chinese was to be a barbarian and the Chinese emperor was the emperor of all mankind. The world therefore was not based on the equality of nations but was a world of inequality expressing itself in a tributary system. The key points are the idea of the Universal Empire, inequality and the tributary system.

Have students read background sheet?

Why were Europeans interested in China in 18th century?

What other reasons in the age of enlightenment would account for this interest?

Are we interested in China today for the same reason?

Contrast the position of a merchant in Chinese society with that of a merchant in Western society.

Contrast the "Joint-Stock" company of the 17th and 18th centuries with a modern corporation, e.g. London Company, Virginia Company, Dutch East India Company, British East India Company.

Contrast modern western ideas of international trade relations with the Chinese system mentioned in the background.

Use map showing trade routes, both land and sea, between Europe and China, location of factories in India could be included.

Read letter to George III.

What impressions did you get from this letter?

Jot students' impressions on blackboard or opaque projector.

Choose several and use them as takeoff points for discussion.

Develop Chinese attitudes towards theBritish as barbarians and therefore inferior.

Develop the tributary system of Imperial China relative to handling foreigners.

Use newspaer and magazine articles to compare recent Red Chinese notes to the British in Hong Kong and the Portuguese in Macao with the letter to George III. Have the Chinese changed their attitudes?

Do the Chinese today still see China as "Chung Kuo", the middle kingdom and center of the Universe?

Reading II - THE OPENING OF CHINA

Procedures for Study

Have students read the background information.

Center the discussion around the following statement:

"Some historians date the history of Modern China from 1839." Why? Ask them whether they would rather date Modern China from 1949? Why?

America's part in the opening of Japan is rather well known but America's role in China is not. What role did the United States take in the opening of China? Considerations may include: American trade with China in the late 18th century; Clipper ships in the China trade; Treaty of Wanghia 1844; Burkingame Mission and Treaty.

Basis concluding question--Was America's role in China different from that of the European Imperialists?

Read Treaty of Nanking - Document Number Two

What changes in relationship were the Chinese forced to accept in this treaty? Insist on specific examples from the document.

Transparency to show "Treaty Ports" and "Spheres of Influence" in China.

Are the Chinese entitled to have Hong Kong back? Discuss.

Terms and People to Know

Treaty Rights

Treaty Ports

Unequal Treaties

Treaty Nanking

Treaty of Peking

Kowloon

Caleb Cushing

Spheres of Influence

Concessions

Most Favored Nation Clause

Treaty of Wanghis Commissioner Lin

Opium Wars

Several approaches to the development of the concept of Imperialism:

1. Contrast the Imperialism of the 19th century with the old or Colonial Imperialism of the 16th and 17th centuries.
2. Comparison or contrast of Imperialism in India and Africa in the 19th century with that in China.
3. Formulate hypotheses about the impact on Chinese institutions or extra territoriality, most favored nation clause, christianity, international settlement.

If the instructor wants questions of a moral nature or wants to involve the students with value judgments, then here are several suggestions:

1. Was the importation of opium, even with Chinese complicity, justified?
2. Were the unequal treaties which treated the Chinese as inferior even in their own country, justifiable?
3. What problems did we confront the Chinese with when we offered them a choice between Christianity and Western commercialism and militarism?

Small group discussions might be an excellent method for handling these points.

If the instructor wants to concern the students with changing attitudes, a possibility is:

The changing viewpoints of the West toward China in the 18th, 19th, 20th century, to the 19th century outlook of Western supremacy, to the 20th century (post World War II) attitudes of fear and guilt. This should be considered only by better students and could constitute an independent study.

Modern Chinese leaders such as Mao, Chiang and others have been influenced in their attitudes toward the West by the period of history. Some students might profitably investigate this: How are the attitudes of Modern Chinese leaders been influenced by this period?

Bissett

China - 1. An introductory reading

2. Discovery of China's self image

3. Western contact with China

Materials: Eisen and Filler - The Human Adventure

Volume II. Harcourt Brace

The reading entitled "A Chinese Emperor Rejects Western Overtures" can be utilized as an introduction to the study of China to let students develop a hypothesis of the Chinese image of themselves as reflected in their image of others. The letter to George III can be introduced by having students recall what they remember about George, i.e. connection with the American revolution and from these their image of England in 1793. In this context, the students should then be asked to read the letter to look for evidence of how the Chinese viewed a major European power and what they think it indicates about the Chinese view of themselves.

Internal evidence such as the references to "your humble desire to partake of the benefits of our civilization", "a respectfully humility on your part" and "your reverence for our celestial dynasty" should clearly indicate a superior - inferior relationship implied. Students should then be able to hypothesize that the Chinese viewed themselves as superior to others. This assumption can be further validated by reference to the alleged British desire "to acquire our civilization" and particularly by the last paragraph with its reference to "swaying the whole world" and to the British "tribute offerings."

This reading could then be used as an introduction to the Chinese image of self and provide a hypothesis as motivation for students to explore China's history to find the origins of such a concept. It could also be utilized as the first of two readings to explore the question of the impact of the contact between the cultures of China and the West.

If it is to be used as an introduction to the western impact then emphasis on the letter's reference to the idea that "we possess all things" and "have no use for your country's manufactures" could be contrasted with England's mercantile theories as evidenced in the American experience and the students asked to hypothesize on the possible results. The hypothesis could then be checked with the readings on "The Opening of China."

China - 1. Opening of China

2. China's image and relations with the West

Materials: Eisen & Filler - The Human Adventure, Volume II, Harcourt Brace

The reading "Lin Tse-hu's moral advice to the British Monarch" presents several alternative strategies for analysis of Chinese -western relations. If used in conjunction with the previous reading of the letter by the Chien Ling Emperor to George III, it would be possible to have students develop a hypothesis based on the questions such as:

1. What does the second letter indicate about China's control over her own affairs when compared with the first letter? Inability of central government to control distant provinces, i.e. Canton.

2. Given the Chinese view of the relative virtue of different countries as evidenced in the first letter, what evidence would you find in the second letter that would serve to confirm or change their view of the west?

Confirmation of the Chinese view of the west is present in reference to the "barbarians" and their "poisonous drug to injure the Chinese people." The inferiority of other countries is clearly demonstrated in talking of the export of tea and rhubarb without which "foreign countries cannot get along without." The continued concept of Chinese governmental superiority is reiterated in the call upon Queen Victoria "to show further the sincerity of your politeness and submissiveness."

Once the hypothesis of China's view of herself and the West is developed, a reading of the terms of peace could be used to indicate the results of the Opium War and raise the question in connection with their hypothesis of either:

1. What would be the impact on China's view of her own superiority as a consequence of a military defeat?
2. If China was superior, why was she defeated?

With a working hypothesis and a question raised as to its validity or effect, students could now be motivated to an exploration of comparative technologies, the origins of China's self image in her history, or the effect of defeat on China's self image and its effects on the relations with the West.

Bissett

Japan - Agriculture

Materials: Film, Agriculture in Japan, Japan Information Service

Available from Ideal Pictures, Inc. (free) 28 minutes

This film presents a number of teaching possibilities, especially if students are told the source of the film in advance and are asked later to discuss the possible impact of source on material. Most students are aware of Asian farmers and picture them as traditional images and a good way of introducing the film is to develop their own image before using the film and then to ask them to compare their pre-image with the slightly idealized movie image.

The film tends to over-emphasize the modernity of Japanese agriculture and particularly the mechanization (cultivators, rototillers, helicopter spraying, etc.), but even with the proverbial grain of salt, it does provide an effective counter-image to the student pre-image. Certain essential truths about Japan and Japanese agriculture (surely the world's most efficient) come through clearly; the fact that Japanese farming is more like gardening than farming as we know it; the tremendous amount of hand labor despite mechanization; and basic reliance on manpower and rice is clearly shown in rice planting which even in the film is shown being conducted by hand.

Japan - Opening of Japan

Japanese - American Relations

Materials: "The Opening of Japan", The Human Adventure, by Eisen & Filler

Japan: A History Through Art - Bradley Smith

Since the two major turns to modernization by Japan were precipitated by United States intervention, i.e. Perry's "opening" and the surrender on the U.S.S. Missouri in 1945, Perry's visit provides a point of natural introduction for students. By analyzing Perry's diary entry ("The Opening of Japan") and comparing his ideas and preconceptions with those of Tokugana Japan students can be led to hypothesize the probable shock which American conceptual and actual military superiority would provide to the Japan of the Shoguns who held their positions based upon the same concept of supremacy.

The mention by Perry of "a corps of artists" who "busied themselves in making sketches of the strange vessels" could be recalled to students as an introduction to the use of the Japanese prints of "the black ships." Here students could be asked to compare Perry's and the artist's visualizations of the Perry party and by examining the series of prints to see what the students can deduce of the Japanese image of the Americans - who indeed were referred to as "Long noses", "Hairy Barbarians", etc.

Thus by seeing the mirror images in these two representations, students can be truly brought "to see ourselves as others see us."

Japan - Tokugana Era

Material: Reading - Ihara Sakaku - "The Tycoon of all the Peasants" in Japanese Viewpoints, Japan Society

One way of demonstrating the internal value structure of a traditional society is to have students explore the reasons for the actions of Fuji-Ichi in "Tycoon". In Tokuqawa Japan merchants were the lowest class of individuals and yet because of the development of a money economy, partly as a result of demands for foreign or Dutch goods, the merchants like Fuji-Ichi were among the wealthiest. Once students have read the story they could be asked why it had been written. The simplicity of dress, the growing of beans rather than morning glories, the picking of herbs on the way home from a funeral, should point out its role as a primer. They might also be asked to compare it to an American book, i.e. Poor Richards Almanac. With this in mind, they might then be asked to speculate about the place of this emphasis on accumulation of money in a traditional society, and what the evolution of this kind of philosophy indicates is happening to Japan in the Tokugawa era.

Japan - Tokugawa era

Closing of Japan

Material: "The Closing of Japan" in The Human Adventure, Eken & Filler

To explore the reasons for the different experiences of China and Japan with the West certain contrasts can be drawn through readings. The Tokugawa edict closing off Japan after her initial contacts with the west can be contrasted with the Chinese experiences shown in "Letter from the Chien Long Emperor to George III and "The Opening of China" in the same source.

The absolute prohibitions on travel abroad and the death penalty imposed on anyone coming in from abroad could be used to indicate the nature of authority's reaction which involved "A Quarantine beside which the Iron Curtain is a rusty sieve." The prescription of Christians, i.e. "See that no Christian is survived by descendants" could be used to have students discuss the strength of the impact of western ideas between 1542 and 1640 and to hypothesize about the possibilities of effective control of new ideas. This could provide the dynamic for an exploration of Tokugawa era to 1853 to trace the impacts of western ideas and the development of the classic Japanese society which held within it the dynamic of change as indicated in such readings as Tycoon of All the Peasants (Japanese Viewpoint, Japan Society).

Bissett

Japan - The Arts

Material: Film - Treasures of Japan, Japan Information Service

Available from Ideal Pictures, Inc. (free) 40 minutes

The arts provide a gateway to understanding a people through their culture and it is an area of great student interest. Student reports, while tapping and channeling this area of interest, provide only a bare bone when reported back to a class since a demonstration is difficult. As a summary to such an activity or to student reading on the subject this film is without equal. The introduction of Americans as learners does little to detract from the real message.

Masters of each of seven areas who are so highly prized that they were each designated a "living cultural treasure" is presented engaged in his own art form. Included is a Koto player, a ceramic artist, a landscape gardener, a painter in the Sumi-e style as well as examples of Kabuki, Bunraku and Noh Theater. In each case the artist is seen at work while the film commentary provides an extremely lucid explanation.

Japan - Arts, Gardening

Zen

Material: Film, Gardens of Japan, Japan Information Service

Available from Ideal Pictures, Inc. (free), 18 minutes

One of the ways to understand any people better is to look at what they build and see as beautiful. This film could serve as either an introduction or summary for several important elements in a study of Japan. In connection with a student report on Japanese Gardens, it could provide the visual image and an indication of the importance of nature to Japanese art and society. Since the film also includes a section in the classic Ryoranji; stone and gravel garden in the Zen temple, it could provide visual reality either as a resume of a student report or for an exploration by a group of Zen and its impacts on Japanese society.

Included are a moss garden, the Katsura detached palace, a tea house garden, and scenes of "modern" gardens in Japan. Combined with a descriptive and analytical narrative, it provides an effective introduction to art, architecture, religion and ideas of beauty.

Japan - Buddhism
Architecture
Cultural diffusion

Material: Film, Horyuji Temple, Japan Information Service
Available from Ideal Picture, Inc. (free) 25 minutes

Two major concepts important to a study of Japan may be developed with the aid of this film: the adoptive and adaptive character of Japanese society and the influence of Buddhism on Japanese society from the fifth century on. Particularly if the students are knowledgable about Buddhism they are aware of its origins and may be led to see the role of China in the evolution of Japanese society. Something of the artistic vigor of Japanese tradition may be evoked by the closeups of the carved figures which are exceptionally lifelike. The closeups of the numerous Bodhisatvas and Buddhas could be used either to illustrate or introduce the range of beliefs between Buddha's original concept and the infinite variety of popular Buddhist faiths that have flowered elsewhere and especially in Japan. If students have discussed Zen or have seen pictures of the

Ryoranji Zen temple, they could be led to hypothesize about the reasons for the development of the aesthetic sect from inferences drawn from Horyuji.

Bissett

HISTORY THROUGH ART

Japan - Cultural transmission

Adaptations of exterior cultural traditions

Adaptations and adoption of Buddhism

Slides from Bradley Smith - Japan A History in Art

One of the major concepts necessary for an understanding of Japan is the adoptive and adaptive nature of its society and culture. This pattern of adopting elements of another culture and the adapting them in such ways as to make them distinctively Chinese helps to explain both the nature of this civilization and partly at least the comparative ease with which Meijii Japan catapulted itself into modernity. Marius Jansen in his introduction to Japan a History in Art by Bradley Smith, describes it this way. "For the Japanese, China was Greece and Rome: the source of their writing system, of their classes of philosophy, ethics and history and their transmitter of Buddhism...It represented more a Japanese desire to reach out than a Chinese desire to conquer...Outside influence and the importation of new modes of thought came therefore in waves rather than in a continuous flow and coincided with a readiness for new patterns in Japan...revolutionary inovations that might have been expected to leave Japan unrecognizable, have after a time been so assimilated as to leave no doubt of the continuity of the native tradition."

Since a society shows itself very clearly through its art forms, these art forms can be used to illustrate this pattern and others very clearly for Japan.

This Chinese influence is exhibited dramatically in the Shinto ceremonial mirror (#116) dated about 503 AD which among the other decorations includes early Japanese writing the origins of which are evident since 48 Chinese characters are included.

By simply throwing it on the screen and asking students to speculate on its origins, the adoptive aspect can be made quite clear.

Buddhism, which played and plays such a vital role in Japanese society, had particularly striking impacts on the arts. This impact and its origins as well as the progressive adaptation of Buddhism to peculiarly Japanese models can be clearly illustrated by a series of five slides (92, AS, 96, 98, AS). No. 95 of a goblin supporting a sculpture of the Nara Period (710-794) could illustrate the non-Japanese origins of Buddhism. If students were allowed to speculate on the origins of this art piece with its fangs, curly hair, loin cloth and necklace, they would obviously place it somewhere other than Japan.

Yet the Chinese origins of Japanese Buddhism are also apparent in #92 and AS of the statue of Miroku, Buddha of the futue Ca. 600 AD which combines a classic Buddhist pose with clearly Chinese facial features and mood.

The process of cultural adaptation of Buddhism is clearly indicated in #96 with its Buddhist figure holding a snake. The dark brown skin color indicates clearly the South Asian origins of Buddhism but the costume and armor are clearly Japanese.

By 800 AD the adaptation is virtually complete as is indicated by #98, the statue of one of the 12 Heavenly Generals of Buddhism in Horujyi which except for its flaming corona is completely Japanese in features, in realism and in complete Samirai warrior costume. How far the Japanese adaptation had progressed could be graphically demonstrated by reflashing #92 of Miroku and following it with AS of one of the Deva kings. The stark realism of Japanese art has clearly superceded any Indian or Chinese influences in Buddhist by the Heian period (794-1185).

Cultural similarities in drama - Japan and Greece

One of the dangers in using an art centered approach is that people tend to be struck by what is strange. An interesting way of demonstrating the way in which artist and societies, often develop similar solutions to the same problem could be through the use of acting masks.

Students could be asked for their response to #94, the symbolic drama mask of an old man, and #119, mask for Gagku. The Gagku mask particularly will seem strange and utterly foreign for the theatre. If the students have previously been exposed to Greek civilization of theatre, the continuity between that drama and our own could be pointed out and the fact that the protagonist in the Greek drama was also masked pointed out. If possible, copies of pictures of Greek masks could be used, i.e. of comedy and tragedy, and a discussion of which seems more strange or of the possible reasons for the use of masks conducted.

Japan - Zen influence

One of the great modifiers of the Japanese tradition in art, architecture, gardening and indeed in living, was the development of Zen with its concentration of the flash of illumination through contemplation of the essence of things. The impact of this on Japanese art could be clearly delineated by comparing AS, the statue of the Deva King, with its almost excessive reality and dedication to detail, with the two Sumi-e ink paintings #104 and #105. Since these are painted on thin rice paper with heavy ink, each stroke must be applied just so since attempts to over-paint or correct would simply muddy or blur. The media then is perfect for the Zen approach of spontaneous inspiration to put down a disciplined representation of the essential inner nature of the subject.

The contrast of this objectivity with the representational essence of the Sumi-e is striking and could provide a launching point for a discussion of what this indicated about the essential concerns of the two strands of Japanese Buddhism represented--outer form and inner essence.

Cultural influences - Portuguese

With the arrival in 1545 of Portuguese ships, new influences impinged on Japan till the closing of the country. This early interlude which is so meaningful in introducing a continuing western impact through the Dutch at Deshima (Rangaku) is often overlooked in the rush to show Perry and the "opening" of Japan which is really a reopening. Some of these influences can be evoked from students by showing four slides, #107, #101, #121 and #103.

No. 107 with its Japanese map of the world - How did the Japanese view the world and their place in it? Where had their information (misinformation) come from since this is pre-Perry? The Home Islands are the center of the world. They have obviously heard of Australia but grossly overdrawn its size. China is reduced and the distance west of Europe is telescoped while Africa and Japan are comparable in size. Evidence also of the curious world view are the peoples represented, i.e. a race of Amazon warriors, an idea, obviously carried by western influence.

No. 101 of a Portuguese ship and crew as seen by a Japanese artist could suggest that the Japanese, while familiar with ships were struck by the size of Europeans. A Further influence introduced could be indicated by pointing out the cannon.

No. 121 would indicate two influences: trade as indicated by merchant and Catholicism as represented by the Jesuits in the background. This could serve as a launching point to a discussion of the possible effects of these influences on traditional Japanese society.

Japan - Opening

Societal Confrontations

If Perry and his men found the Japanese strange in 1853, how did the Japanese see the Americans? In #108-111 we can see ourselves as the Japanese saw us; and in #114 the reason for the effectiveness of Perry's approach.

Show #108 and #109 and ask students to comment on the type of approach Perry took - 6 warships and in #109 the ship with gunports open and guns run out. They could be asked whether, based on their knowledge of existing Japanese society, this would be an effective approach. The Shognate was essentially rule by a military dictator whose dominance relied on superior military technology. If this point is not brought up, show #114 of the Shogun army in its medieval costumes shooting a cannon.

The Japanese reaction to the Americans can be inferred from the portraits of interpreter Williams, Captain Adams, and Perry; #110 representing the "long nosed barbarians" and "milk drinkers" (a great term of opprobium).

The impacts of Perry may also be inferred from the gifts brought by Perry (#111, 112) including an operating steam train, etc., which provided an impetus to technological advance. Some of this impact can be clearly shown (J26) by showing the picture of the modernized Mejjii army. This would show also the degree of continuity between old and new in importance of institutions.

Americans are accused of cultural blindness for their proneness to say that "all orientals", "all negroes"....look the same to me. An interesting commentary on their own society was provided by the Japanese artists in their representation of the meeting of Townsend Harris (1st U. S. Consul) and his staff with Shogun Iesada.

Show slide #123 on a screen and just leave it there without comment or ask students to comment. After some period of study, it will strike them that the picture as drawn by the Japanese artist says in its own way "all these occidentals look alike to me" for Harris and his staff are almost carbon copies of each other while the Japanese emerge as distinct personalities.

The following bibliographies of books, paperbacks, and visual aids are added to assist in the selection of materials for a senior high course in Asian Studies.

RESOURCE GROUPS IN THE NEW YORK AREA
to call for
SPEAKERS ON ASIA, AFRICA AND LATIN AMERICA

Each of these organizations or schools can help teachers locate speakers on Asia, Africa, or Latin America for classroom or assembly programs. All have been personally contacted by the Social Science and Humanities Center. Types of speakers vary--from returned missionaries to foreigners residing in the United States, from American students who have spent summers working abroad to college professors who have spent years researching in foreign countries. It is hoped that this list will aid and encourage the teachers in his efforts to bring his students in contact with speakers of varied backgrounds and points of view.

1. American Field Service, 313 East 43 Street, New York, New York 10017
212-689-1780

   More than 232 AFS Chapters in metropolitan area send older teenagers abroad and host foreign high school students for a year. Requests for overseas student speakers should go to the "Public Relations Department." The United States Returnee Association of Greater New York" handles requests for speakers formerly in the Americans Abroad Scholarship Program; inquire of Mr. Robert Kleeb, Jr., c/o Mobil Oil Corporation, 150 East 42 Street, New York, New York 10017.

2. American Friends Service Committee, 15 Rutherford Place, New York, New York
10003 - telephone 212-777-4600.

   While the Committee has no speakers bureau, staff members themselves are knowledgeable in many fields and can help teachers. Persons knowledgeable in other fields might be reached via Committee contacts in the metropolitan area.

Talk with Mr. Charles Tait, Peace Education Secretary.

3. American Korean Foundation, Inc., 345 East 46 Street, New York, New York 10003

telephone 212-OX 7-1960.

Talk with Miss Irvine, Deputy Director. The Foundation has staff members and outside contacts who have traveled or lived in Korea. Slides, films and television shows can be part of the Foundation's programs.

4. American Universities Field Staff, 366 Madison Avenue, New York, New York 10017

telephone 212-YU 6-6722

This organization's main efforts are in helping colleges and universities through its scholarly publications. Its expert staff are few in number, but their contacts are numerous and might be of help to teachers in locating speakers. Ask for Mrs. Worsley.

5. College of New Rochelle, New Rochelle, New York 10805 - telephone 914-NE-2-5300

Sister Dorothy Anne is the person to contact here. She or her associate will probably know an expert or a citizen of the country being studied.

6. Commercial Lecture Bureaus

All these organizations publish and distribute brochures about their services, and are quite willing to discuss terms for appearances of their clients at schools. Teachers might request copies of their publications before asking for help.

Artists and Speakers Bureau
225 West 57 Street
New York, New York 10019
212-757-7980

Columbia Lecture Bureau
111 West 57 Street
New York, New York 10019
212-CO 5-0862

Crawford Productions
166 West 72 Street
New York, New York 10023
212-878-0354

Richard Fulton
200 West 57 Street
New York, New York 10019
212-582-4099

Keedick Lecture Bureau
18 West 48 Street
New York, New York 10017
212-MU 3-5627

W. Colston Leigh
521 Fifth Avenue
New York, New York 10017
212-MU 2-6623

World Wide Lecture Bureau
18 East 48 Street
New York, New York 10017
212-PL 2-7747

7. Consulates and Missions

Some provide speaker services. Refer to the "Yellow Pages" of the Manhattan telephone book.

8. Foreign Policy Association, 34 East 56 Street, New York, New York 10017 telephone 212-OX 7-2432.

9. International Labor Organization, 345 East 46 Street, New York, New York 10017 telephone 212-OX-7-0150.

This is the U. N. "Liaison Office" of the I.L.O. Its main function here is to distribute printed materials; however, Mr. William J. Knight, Public Information Office, said that he might be able to assist those seeking his help in contacting people from many countries.

10. Iona College, 715 North Avenue, New Rochelle, New York 10801 - telephone 914-NE 6-2100

Contact Brother Kayser, Assistant Director of the Afro-Asian Program, for information about their new graduate studies program and for assistance in finding local specialists on and resident citizens of African and Asian countries.

11. Jersey City State College, Kennedy Boulevard, Jersey City, New Jersey 07305

telephone 601-432-6000

Contact Mr. Eugene C. Flinn at the "Speakers Bureau" of the Public Relations office. Although speakers may not be available for dates requested, the Bureau usually can provide capable alternatives in the same general areas. Arrangements and honoraria are matters left to the speaker and the teacher. Ask for brochure.

12. Long Island University, Brooklyn Center, Brooklyn, New York 11201

telephone 212-UL 2-9100

L. I. U. itself no longer has a speakers bureau, but its faculty members sometimes visit off-campus groups for speaking engagements. Arrangements must be made directly between the groups and the speakers. Also, faculty contacts outside the university might meet the needs of a particular school or teacher. Call the Public Relations Department.

13. Phelps-Stokes Fund, 297 Park Avenue, New York, New York 10010

telephone 212-GR 3-8015

This organization does not have a speakers bureau and does not create materials. It can, however, be helpful to teachers eeeking foreign students who are in the U. S. A. to study at local universities.

14. Rutgers University, New Brunswick, New Jersey 08903 - telephone 201-247-1766 - ext. 6394.

Contact the Speakers Bureau of the Public Relations Department for Mrs. Engle and her help in reaching faculty and students on the Rutgers campus who have traveled in or are citizens of countries in Asia, Africa or Latin America. Arrangements and honoraria (if any) are made through direct contacts with speakers desired.

15. St. John's University, Jamaica, New York 11432 - telephone 212-JA 6-3700

About two weeks in advance call the Public Relations Office and speak to Mr. Mike Stafford for details regarding Faculty speakers from the "Center of Asian Studies" and the "Center of African." Be ready to consider honoraria for services of speakers.

16. State University of New York, Stony Brook, Long Island, New York 11790 - telephone 516-246-5000

There is no speakers bureau, but the Public Relations Office will accept requests for services of faculty members available for lectures and visits. Requests made in advance allow the university's public activities coordinator time to be of assistance.

17. United Nations Associations, 345 East 46 Street, New York, New York 10017 telephone 212-OX 7-3232

Call Mrs. Pauline W. Rivers, National Director, Speaker Services on the United Nations, for information and descriptive brochures about experienced speakers for meetings, panels, conferences, conventions.

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INDIA

1. Temples, Mountains and Gods: An introduction to India through its art and culture.

   The packet includes a color filmstrip, a record and a teacher's guide.

2. Life Series - The packet includes a color filmstrip and teacher's guide.

   Hinduism

   Buddhism

3. Middle East and India Series:

   Bombay, Gateway to India

   Village in India

   Pakistan, East and West

4. Republic of India: A Regional Study

   The People of India: The Historic Background

5. India: A New Wind is Blowing. A Series.

6. The Rise of Civilization in India

7. New York Times Current Affairs: India and the East-West Struggle. The validity of this filmstrip will depend on the teacher pointing out events that have caused it to be "dated."

8. Social Geography: People and Places

   Consists of seven film strips with records.

   (a) Homeland of the Gods. Parts 1, 2, 3, with 7 records.

   (b) Kingdom of the Himalayas, Parts 1, 2.

   (c) Bangkok

   (d) Hong Kong

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1. Life Series with lecture notebooklets

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   China: Past and Present

   China: Life in the Cities

   China: Life in the Country

3. China and Her Neighbors. A Series.

4. The Rise of Civilization in China. A Series.

5. China - Land of Change and Growth

   China: Agriculture and Rural Life

   China: Cities and City Life

   China: Resources, Industries, Transportation and Communication

   China: Land of Change and Growth

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JAPAN

1. Modern Japan. A Series.

2. Japan: Land of Contrast

   Consists of two filmstrips and two long playing records.

3. * See below

ASIA General

1. Lands of East and Southeast Asia. A Series.

2. Asiatic Lands and Peoples

   *Japan

   Pakistan

   Burma

   Thailand

   Malaya

TRANSPARENCIES

1. The maps and charts that appear in this guide have all been prepared for overhead use.
2. Land-Man Tie in China with lesson plan. Consists of seven transparencies.
3. The Monsoons and Indian Society with lesson plan. Consists of six transparencies.
4. Asia. Consists of four overlays - political, physical, cities, blank.
5. China, Mongolia. Consists of four overlays - political, physical, cities, blank.
6. Japan, Korea. Consists of four overlays - political, physical, cities, blank.
7. Miscellaneous

J8-318	Asia
J8-319	Asia Central
J8-320	Asia Minor and Near East
J8-321	Asia-Southeast
J8-322	Asia-Southwest
J8-331	China and Japan
258-640	Population Graph
258-663	Asia
258-664	Asia

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A list of Indian terms was prepared by a member of the Indian Consular Staff.

230	China Policy: A Discussion
305	The Myth of China's Economic Isolation

RECORDS

Japan: Its Sounds and People

Folk Music of Japan

Music of South Asia

Music of Indonesia

Music of India: Traditional and Classical

Music of Southeast Asia

FILMLOOPS

Single Concept Films

3001	Concepts of India
3005	Village Life in Developing Nations
3007	India's Population
3008	The Ganges Valley, India
3010	India's Hindu and Moslem Heritage
3021	Ancient India's River Civilization
3103	Evening at Home with a Japanese Family
3107	Tokyo, World's Largest City

FILMS

1. Indian History - British Colony to Independence

   Black and white   16 mm.

2. Ganges: Sacred River

   Color   16 mm.

3. China Under Communism

   Black and white   16 mm.

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My Several Worlds	Buck, Pearl S.

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The Lower Mekong: Challenge to	Fifled and Schaaf
The Keys to the Kingdom	Cronin, A. j.
The Makioka Sisters	Tanzaki, J.
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The Political Thoughts of Mao-Tse-tung	Schiam, Stuart
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This is India	Rau, Santha
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Thunder Out of China	White and Jacoby
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Twentieth Century China	Clubb, O. Edmund
Typhoon in Tokyp	Wilder, Harry E.
Vietnam: Between Truces	Lacouture, Jean
Village Life in Northern India	Lewis, Oscar
What's Really Happening in China	Green, Felix
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Zen Buddhism	Zeizuki, D. T.

Because of time limitations, we regret that we were not able to include other strategies. At the time of printing other strategies were in process of being prepared. These include ways of comparing Chinese and Occidental art; ways of introducing the study of Japan through art, etc. If time is available in the future, a supplementary guide will be prepared, which will include the strategies currently in preparation.

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